

This electronic thesis or dissertation has been downloaded from the King's Research Portal at <https://kclpure.kcl.ac.uk/portal/>



**'THE ART OF ARTS AND THE SCIENCE OF SCIENCES'
THE CURE OF THE SOUL AND THE LEADERSHIP ROLE OF THE CLERGY**

Hartless, Berengaria Isabella De La Tour

Awarding institution:
King's College London

The copyright of this thesis rests with the author and no quotation from it or information derived from it may be published without proper acknowledgement.

END USER LICENCE AGREEMENT



Unless another licence is stated on the immediately following page this work is licensed

under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International

licence. <https://creativecommons.org/licenses/by-nc-nd/4.0/>

You are free to copy, distribute and transmit the work

Under the following conditions:

- Attribution: You must attribute the work in the manner specified by the author (but not in any way that suggests that they endorse you or your use of the work).
- Non Commercial: You may not use this work for commercial purposes.
- No Derivative Works - You may not alter, transform, or build upon this work.

Any of these conditions can be waived if you receive permission from the author. Your fair dealings and other rights are in no way affected by the above.

Take down policy

If you believe that this document breaches copyright please contact librarypure@kcl.ac.uk providing details, and we will remove access to the work immediately and investigate your claim.

Berengaria Hartless

DThMin 2014

Research Based Thesis

**‘THE ART OF ARTS AND THE SCIENCE OF
SCIENCES’:
THE CURE OF THE SOUL AND THE LEADERSHIP
ROLE OF THE CLERGY**

ABSTRACT

This thesis explores the leadership role of clergy in the Church of England in the light of the concept of the cure of souls. This is begun through an original analysis of the Church of England's expectations of the role of the clergy, as enshrined in its key documents, the Ordinals, the Canons of the Church of England, and the nationally agreed Learning Outcomes for curacy.

Drawing on three pieces of empirical research, *The theology of leadership and the practice of ministry of a group of Church of England curates* (Hartless, 2011); the Aveyard Report on vocation and the realities of ordained ministry (Aveyard, 2011); and a report on self-supporting ministry (SSM) in the Church of England (Morgan, 2011), factors contributing to the role confusion experienced by clergy, and the challenges they face in ministry are discussed. In addition, the main reasons that there has been a change in the role of the clergy from a pastoral emphasis to a more leadership and managerial focus are considered, including an exploration of church leadership in context with an original heuristic tool relating sociological form and culture.

The range of meanings of the term 'cure of souls' as used in the past and today are discussed, and in particular, the theological basis of the cure of souls, in relation to ecclesial leadership, is explored through the writings of Basil of Caesarea, Gregory Nazianzus and John Cassian.

The final chapter reflects critically on the views of the chosen patristic writers, relating key points from their works to leadership and the cure of souls in the Church of England today in order to consider the potential for transformative leadership in the church, and in support of a pneumatological ecclesiology with respect to ordained ministry.

ACKNOWLEDGEMENTS

Professor Clemens Sedmak for supervision of this research and for his invaluable comments and support.

Oxford Diocesan Board of Finance for 8 weeks study leave in 2014, and my colleagues the Revd Canon Dr Michael Beasley, the Revd Dr Phillip Tovey, the Revd Professor Brian Griffiths, David Atkinson and Sheila Townsend for their support and able cover during that time.

The Revd Dr Keith Beech-Grüneberg for classical language support.

The Revd Barry Jackson and my colleagues on the Ministry Leadership Team of St Peter's Kington for enabling me to have 'light duties' while writing up this research.

My son-in-law, Andrew Rose, and my sister, Mandy Hardwick for their proof-reading.

I would also like to thank my daughter Katie Hartless Rose for working alongside me while writing her own PhD, enabling our mutual encouragement.

Above all, my thanks and appreciation to my husband of thirty-nine years, Julian, for his constant support, providing of meals, and running the home while I worked on this research project.

CONTENTS

‘The art of arts and the science of sciences’: the cure of the soul and the leadership role of the clergy	1
Abstract	2
Acknowledgements.....	3
Chapter 1: Introduction	5
Chapter 2: Ministry in a muddle? The challenge for Church of England clergy to lead as well as cure souls	24
Chapter 3: Looking at the cure of souls in detail	59
Chapter 4: Early Christian sources relating to the cure of souls and leadership in the church	83
Chapter 5: Gregory Nazianzus and John Cassian on healing and leading the people of God	112
Chapter 6: The theology and practice of ministerial leadership.....	152
Abbreviations.....	175
Bibliography	177
Appendix 1: Analysis of Explicit references to leadership role and tasks in Church of England ordination services in <i>Common Worship</i>	220
Appendix 2A: House of Bishops Learning Outcomes in curacy: Incumbent focus curates	222
Appendix 2B: House of Bishops Learning Outcomes in Curacy: Associate (or Assistant) focus curates	226
Appendix 3: Comparison of leadership role and tasks in Church of England <i>Common Worship</i> Service for the ordination of priests, the Canons of the Church of England, and the House of Bishops Learning Outcomes in curacy.....	229
Appendix 4: Table 2: Cassian’s schema of the eight principal vices and their treatment.....	234
Appendix 5: Penitential material in Church of England liturgy: a summary.....	237
Appendix 6: Shifts in the meaning of the term ‘cure of souls’	241
Appendix 7: An overview of the DThMin and subjects studied within it	246

CHAPTER 1: INTRODUCTION

The essence of metaphor is understanding and experiencing one kind of thing in terms of another.¹

The subject of this thesis in general is Christian ministry, and in particular, the relationship of the term 'cure of souls' to church leadership. As a metaphor, the phrase 'cure of souls' brings together 'two matrices of thought ... through a judgment of significant similarity' (McFague, 1982, p.38): in this case, the matrix of healing, and that of spirituality. Thus, the phrase relates the work of ministry to the world of medicine, framing the leadership role of Christian ministers, working alongside the Holy Spirit of God, as they seek to guide individuals, groups and communities on their journey to spiritual healing and wholeness in Christ. The implication is that a 'soul', considered either as the non-corporeal part of a human being, or alternatively, as an individual person specifically in terms of his or her spiritual nature, may be 'sick', and can be healed. 'Sickness' in this sense, therefore, relates to disruptions in the relationship of Christian believers to God, which hinder the individual's continuing discipleship.

It is not the priest who effects the 'cure' of the souls with whom she or he works, but God alone (Greeves, 1960, p.7). Yet, as will be shown below, with respect to this metaphor, ministry is characterised, offered, and experienced in terms of its spiritually therapeutic effects. The minister, therefore, as a spiritual 'physician' has the task of 'diagnosing the afflictions of the soul, prescribing remedies, engaging in minor spiritual 'surgery', and seeking to promote healing and health throughout the entire body of Christ' (Gould, 2003, p.3). Moreover, as discussed later, since the 4th and 5th centuries, the metaphor was extended to refer also to the ministry of

¹ Lakoff and Johnson, 1980, p.5.

oversight of the church, a usage which appears at first sight not to cohere directly with a restorative frame of reference. In addition, since the Latin word for cure, *cura*, can also be translated as care, the term 'cure of souls' has been interpreted to mean pastoral care, which may or may not be understood as conforming directly to this particular metaphor, since in English, 'cure' and 'care' may be related but are not necessarily synonymous.²

However, whilst the notion of the cure of souls is used in the Church of England today, mainly in some formal liturgical and canonical situations, as will also be demonstrated below, the term is not clearly understood, often being seen as 'archaic' (Gould, 2003, p.1). This thesis therefore seeks to clarify the meaning of the phrase in relation to Christian ecclesial leadership, by re-visiting patristic sources in which the concept developed, and correlating these to contemporary ministry.

1. STATING THE PROBLEM

Confusion around the meaning of the cure of souls

As the officially established church of the nation since 1689, the Church of England's symbols and practices, based as they often are in traditions of the past, and with language that is not always well understood, may appear strange to some people today. The custom of defining the work of parish priests in the Church's legal code,³ and in some of its liturgy, as the 'cure of souls', is a typical case, with the terminology now regarded by many as anachronistic.⁴ For example, at the service in which she or he is inducted into the parish or benefice,⁵ priests who take

² E.g. one can care for another person (pastorally or otherwise) without curing (healing) them.

³ The Canons of the Church of England, Church of England, 2011.

⁴ Gould further notes that the expression 'the cure of souls' used to 'describe the chief business of a pastor', is used more commonly in Britain than in America. He argues that 'properly understood, it defines, with an accuracy of which no other term is capable, the genuine thrust of a true minister of Christ.' (Gould, 2003, pp.1-2).

⁵ This service is termed 'the induction liturgy' in this thesis.

up new full-time stipendiary parish appointments are told by the bishop, “Receive this cure of souls which is both mine and yours.” Yet, few clergy and even fewer lay people can explain what the phrase means, except in very vague and general terms. It is not extensively explored in theological education for ordained ministry, and rarely mentioned elsewhere in the church. Clergy who have been ordained in the last ten years can scarcely articulate its meaning, and even bishops who have been ordained longer, and who share the cure of souls with the priests in their dioceses, tend not to use the term except when acting in an official capacity at induction services.⁶

Christian literature specifically treating the subject of the cure of souls focuses on two important aspects of the term, the ministry of reconciliation and the ministry of preaching. Examples of the first are O’Neil (O’Neill, 1951) who gives an overview of the history of the cure of souls, relating it to confession and penance, but does not connect this to the leadership role of the clergy except in passing; and Kidder (Kidder, 2010) who sees the cure of souls in terms of spiritual direction, again linking the practice to spiritual healing by confession and penance. Two examples of the second aspect are firstly Kolbet, who looks at the sermons of St Augustine in the light of the cure of souls (Kolbet, 2010); and secondly, John Watson, who gave the Lyman Beecher lectures on the cure of souls, at Yale University in 1896, referring throughout to preaching (Watson, 1896). Yet the term ‘cure of souls’ is also used in a wide range of different ways, as shown already, and discussed later in the thesis. In the following analysis, incorporating these views, seven main interpretations of the term ‘cure of souls’, are given.⁷

Firstly, historically, the phrase has been seen in relation to ensuring that the people of God are free from besetting sins. For example, in both his *Institutes* and

⁶ For example, it is not referred to in a recent book written by a bishop for parish priests (Pritchard, 2007).

⁷ A summary of these interpretations of the term ‘cure of souls’ drawn from the literature and from experience, and the questions that arise from their use, are listed in Table 1A (for convenience), and are discussed further in Chapter 3.

Conferences, John Cassian describes ‘remedies’ by which such sins and the temptations which give rise to them may be healed.⁸ Other patristic authors also used the language of cure of souls, healing, physicians, and remedies metaphorically to denote the way in which believers in Christ may lay hold of spiritual ‘health’ and be free from sin.⁹ The priest or the spiritual father (or mother) is one who works with Christ the Great Physician to effect the ‘divine therapy.’¹⁰ Thus, in the light of this historical approach, the cure of souls might be considered as the means by which a priest ensures the spiritual health and well-being of members of his or her flock, counselling and absolving them, and enabling them to follow Christ, unobstructed as far as possible by the ‘baggage’ of emotional and spiritual damage and failings. Today, as well as the ministry of absolution offered by Church of England priests in the Daily Office and Eucharistic liturgies, and the ministry of reconciliation offered by some Anglo-Catholic clergy, this area of ministry may be included in the spiritual direction of individuals, which involves attentive listening, and sometimes, the informal hearing of confessions, offering absolution, and prescribing or suggesting penance.

Secondly, as noted above, during the service when a Church of England priest is installed in a new parish or benefice, the bishop invites the new incumbent to ‘receive’ the cure of souls, which is shared between them. In this context, since clearly the bishop is not in a position to attend to the practical pastoral ministry of every parish in his diocese or episcopal area (see below), the phrase implies spiritual responsibility for the people of the parish, or charge over or oversight of the ministry exercised in the parish(es).

⁸ E.g. *The Institutes* Book 7: the spirit of avarice: chapter 4.XIII (Ramsey, 2000, p.175); *The Conferences* 5th Conference IV.4 (Ramsey, 1997, p.184).

⁹ E.g. Clement of Alexandria *Stromata* Book 1 chapter 27; Origen *Fragment 159 on Luke 10.8-9*; St. Gregory of Nyssa, *The Great Catechism* Chapter XXVI; Aphrahat *Demonstration VII: On Penitents* chapters 2-8.

¹⁰ Origen Homily on Psalm 38.

A third, more technical usage for the Church of England is given by Hill (2007, p.64), who states that Church of England canon law regards the cure of souls as ‘the pastoral ministry which is provided within a geographical area known as a parish.’¹¹ Although Hill does not explain what he means by ‘pastoral ministry’, its nature is further outlined in Canons C24; B22 etc. (Church of England, 2011).¹² However, as noted above, the term ‘cure of souls’ (from the Latin *cura animarum*) is also understood as the ‘care of souls’, relating to the pastoral care of people living in the parish. Yet in terms of the current Church of England canon law (Church of England, 2011), this is only one aspect of pastoral ministry: leading daily prayer and presiding at sacramental worship; catechising, and consulting with the PCC are also included, and whilst elements of caring pastorally may be introduced in these by the clergy, they do not in themselves constitute pastoral care; whereas the visiting of the sick, and the offering of spiritual advice or support to parishioners (not simply to those who are Christians or church goers) through life crises such as bereavement would be considered pastoral care.¹³

A fourth way of interpreting the phrase is noted by Kolbet, who reads O’Neill (1951) as understanding the cure of souls to refer to ‘all of ministry’¹⁴ (Kolbet, 2010, p.10). If this is the case, the term could also include ministry that is offered by clergy in chaplaincies which are not necessarily geographically bound.¹⁵

¹¹ Several of the Canons of the Church of England (e.g. Canons B5.2; B7; B18.2; B21; B22; B27.2; B29.4 etc.) refer to the incumbent of the parish/ benefice as the ‘minister having the cure of souls’, including in reference to cases where the ‘cure is vacant’ (Canon B11.1; Church of England, 2011).

¹² See p.48 for a list of what is included.

¹³ Some clergy view preaching as pastoral care (see Chapter 3, and Brown, 2009 for discussion). Others see it more as instruction in the faith which may, again, have elements of pastoral care introduced, but which does not in itself constitute pastoral care.

¹⁴ See Table 1A (3) The inclusive use of the term ‘cure of souls’ for ‘all of ministry’ subsumes all the other meanings, but does not allow for analysis of the different dimensions of ministry involved in the other six; hence, this thesis will not draw on that meaning, and will focus instead on explicating the other six.

¹⁵ For example, military, airforce and naval Anglican chaplains operate under license but their area of ministry is related to service personnel and families and may be exercised anywhere in the world that their flock are deployed.

In addition, the phrase holds at least three further meanings: evangelism in its fullest sense, i.e 'cure' as in healing from sin by enabling the conversion of individuals to Christ through *metanoia* (repentance) and forgiveness, together with initiation into the community of faith through baptism and confirmation (Kolbet, 2010, p.10; Aquinas, *Questiones Quodlibetales*, Question 7; Article 2;¹⁶ Bucer, *True care*, p.70). We could add to that discipling, including Christian formation and faith development, as for example, with Benner who defines the cure and care of souls differently, whilst admitting they derive from the same Latin phrase: '*cura animarum*,' noting that 'the overarching goal of soul care may be character formation – the formation of the character of Christ within his people' (Benner, 1998 p.32). Lastly, it is used in the sense of preaching, especially when it entails putting before people areas of life which do not conform to a Christian value system and offering the 'healing remedy of the word of God' (Brown, 2009). Interestingly, Kolbet, writing about Augustine and the cure of souls through his sermons also notes that the cure of souls follows the ancient tradition of psychogogy, whereby philosophers enabled the 'intellectual, spiritual, and moral growth of their disciples', noting that '...the ideal of an orator who cures the souls of hearers in the same way that a physician cures the body both preceded Christianity and influenced its earliest expressions' (Kolbet, 2010, p.7).¹⁷

The seven aspects of the term 'cure of souls' all have in common the fact that they relate to the work of ministry, in the sense of helping people to become, and continue as, fully committed disciples of Christ. Clearly, several of these meanings also overlap to some degree, so that, for example, preaching may be evangelistic; Christian formation may take place whilst a sermon is preached. Clergy invested with the cure of souls might be expected to have responsibility for any (or all) of these, as well as pastoral care and responsibility for the spiritual welfare of all the people in their parish(es). Moreover, along with skill in Biblical exegesis, preaching

¹⁶ *Cura animarum* is here translated by Edwards (1983) as 'direction of souls' and is linked with the salvation of individuals.

¹⁷ Malherbe, 1987, p.81 comments that psychogogy 'included what we mean by spiritual exercises, psychotherapy, and psychological and pastoral counselling.'

and leading worship, as will be discussed in Chapter 2, Anglican incumbents today are explicitly required to have well-developed skills in leadership and oversight,¹⁸ which may at times be held in tension with some of the aspects of ministry listed above. However, as will be demonstrated later, not all these aspects of ministry are the sole province of the ordained, so, for example, some aspects of the cure of souls listed in Table 1A are undertaken by lay people such as spiritual directors (often members of religious communities), psychotherapists or support organisations (for example, Cruse, Relate or the Child Bereavement Trust). Lack of clarity about what the term 'cure of souls' means, therefore, has led to a proliferation of ministries, and to confusion about the role of the clergy.¹⁹

¹⁸ Assessment grid for potential incumbents: The Church of England website: <http://www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/initial-ministerial-education.aspx> Last accessed 3/11/2012.

¹⁹ Gooder *et al*, 2007, p.16, place the confusion around what is meant by the church's ministry firmly in the New Testament and 'the wide variety of possible meanings for the word *diakonia* and its cognates.'

TABLE 1A: SEVEN INTERPRETATIONS OF THE TERM ‘CURE OF SOULS’

Aspect of the cure of souls	Reference
1. Spiritual oversight of ministry in a geographical area, or a. responsibility, authority to minister to people in a geographical area	Hill, 2007, p.64; Ely Diocese induction liturgy
2. Pastoral ministry (the nature of which is outlined in Canon C24) which is provided within a geographical area known as a parish ²⁰ or a. Simply that part of it which is pastoral care: visiting of the sick, supporting people (not simply those who are Christians or church goers) through life events and crises	Canon C24; Church of England, 2011
3. ‘All aspects of Christian ministry’	Kolbet, 2010, p.10
4. Ensuring the spiritual health and well-being of members of his/her flock, counselling and absolving them so that the people of God are free from besetting sins. Often done through spiritual direction, which includes hearing confessions, offering absolution, and prescribing or suggesting penance.	Benner, 1998 p.32; Kidder, 2010; O’Neill, 1951.
5. Evangelism in its fullest sense, i.e. ‘cure’ as in healing from sin by enabling the conversion of individuals to Christ through <i>metanoia</i> (repentance) and forgiveness, together with initiation	Kolbet, 2010, p.10; Aquinas, Question 7, Article 2 <i>Quaestiones quodlibetales</i>
6. Discipling, including Christian formation and faith development.	Benner, 1998 p.32
7. Preaching: especially to put before people areas of life which do not conform to a Christian value system and to offer the ‘healing remedy of the word of God.’	Brown, 2009.

²⁰ Several of the Canons of the Church of England (e.g. Canons B5.2; B7; B18.2; B21; B27.2; B29.4 etc.) refer to the incumbent of the parish/ benefice as the ‘minister having the cure of souls’, including in reference to cases where the ‘cure is vacant’(Canon B11 1.), Church of England, 2011.

TABLE 1B: MEANINGS FOR THE TERM 'CURE OF SOULS' CATEGORISED

1. Cure of souls: in the technical sense for the Church of England (oversight)	<ul style="list-style-type: none"> a. Responsibility for the administration of pastoral ministry in a geographical area (Hill) b. Responsibility for spiritual well-being of people in a geographical area
2. Cure of the soul: the underlying 'more fundamental' meaning (Kolbet, 2010, p.10) which is about the 'healing treatment' of souls: i.e. the treatment offered to spiritually heal individuals	<ul style="list-style-type: none"> a. Evangelism: by which unhealed souls begin to see the need for healing by reconciliation with God (to include initiation, by which people are reconciled to God by being united to Christ in baptism, and early discipleship formation) b. Preaching: by which souls who are suffering dis-ease may be prompted to see their need for further healing by confession and absolution c. Pastoral counselling: a further method by which souls who are suffering dis-ease are enabled to see the need for healing by reconciliation with God d. Bringing about reconciliation of a penitent with God through confession and absolution <ul style="list-style-type: none"> i. Corporately in sacramental worship ii. Informally through spiritual direction iii. Formally, through individual confession and absolution in rites of reconciliation
3. Care of souls: in the practical, nurturing sense, which are essentially a range of expressions of the fundamental sense above:	<ul style="list-style-type: none"> a. Leading sacramental liturgy b. Preaching as pastoral care c. Visiting the sick and those in crisis d. Anointing the dying e. Spiritual direction f. Instructing the young g. Acts of social welfare: working to help alleviate the suffering of the poor.

Leadership in the Church of England

The introductory framework given above for the different ways the cure of souls is understood is integrally connected to the leadership of the Church of England and cannot be separated. Thus confusion about the former translates to the latter. This thesis will therefore consider both.

One of the findings of the empirical research of a Ministry Focused Study (MFS) into the nature of the theology and practice of ministerial leadership of thirteen curates in the Diocese of Oxford, (Hartless, 2011), was that some clergy, while they did not have a well-articulated espoused theory of ministry in relation to the cure of souls, in terms of their 'theory-in-use' (Argyris and Schön, 1966, p.13), tended to see ministry primarily in terms of pastoral care, experiencing difficulty in relating to the challenge that they should be skilled leaders in the church.²¹ This has been sharply focussed by the requirement that curates should be formally assessed at the end of curacy against a set of nationally set learning outcomes, agreed by the Church of England's House of Bishops. As part of this, curates are required to demonstrate leadership dispositions, knowledge and skills, at least one of which, supervision of other leaders, relates to the discourse of secular management and leadership rather than being couched in theological language.²²

A further finding of the MFS was that the different understandings of the curates about leadership in the church could be analysed into three categories. Some of the curates understood leadership in the church as preaching and discipling individuals so as to facilitate their personal spiritual transformation. Other curates emphasised leading transformational change in terms of the oversight of church development and growth. A third group of curates prioritised prophetic and missional leadership and the transformation of society. A small number of the

²¹ This finding is supported by Aveyard, 2011 (e.g. pp.21; 22).

²² See Appendices 2A and 2B. These lists of learning outcomes are expected to be superseded by a list of formational criteria, (as yet unpublished – April 2014) which are even more complex and detailed, but which are less explicit about leadership skills, as they focus more on dispositions.

curates saw leadership as a combination of the first two categories, while two curates felt that it involved all three (Hartless, 2011, pp.68; 100-101).

In addition, the MFS research showed that some of the curates had experienced a degree of cognitive dissonance by observing the tension between the inward-looking task of providing pastoral care for church members and the outward focused work of leading the church into mission (*ibid* p.37). In the literature of missional leadership (e.g. Roxburgh and Romanuk, 2006), rather than following the traditional model of the leader as pastor, the key role of the ordained church leader is to engender a culture of creative innovation (*ibid* p. 12-13), articulating vision on behalf of the church, and encouraging the initiation and implementation of change in the direction of mobilising church members in mission (*ibid* p.9). The aim of such change efforts is the extension of the kingdom of God. Pastoral ministry implied by the term 'cure of souls' is seen as secondary to this primary missional work. It would seem that whilst outward focused missional leadership is vital for the church of today, there may be a real danger that the inwardly focused sanctifying work of the Holy Spirit in the transformation of the lives of individuals is given insufficient attention. There is a question of whether or not these different facets of the cure of souls: pastoral care and missional leadership, can be held together.

Another key emphasis on leadership in the contemporary Church of England is the notion of collaborative ministry, where ministry is seen as shared with all the baptised. The leadership role of the clergy then becomes primarily one of oversight and management. Greenwood notes the paradox of the clergy (bishops and priests) being 'in charge' in the sense of the first meaning of the cure of souls given in Table 1A.1 whilst at the same time being one of the *laos*. He holds that she or he is therefore '*primus inter pares*', and presides over the other baptised members of the church, while remaining one of them (Greenwood 1994, p.156-167).

However, more recent literature on leadership in shared ministry churches appears not to have taken note of the paradox of the direct role that clergy are required to play in respect of the cure of souls while, at the same time, releasing others into ministry that effects pastoral care but that also requires oversight, rather than the 'hands-on' ministry of the priest. So, for example, Croft explicates both the pastoral and the episcopal roles of the clergy, including seeing the latter in terms of change initiation and implementation, noting that clergy today are rarely trained in the episcopal aspects of their role (Croft, 1999, p.143). Yet, he does not address the issue of the clash of expectations inherent in the use of the term 'cure of souls' in relation to the clergy who are also required to be skilled in enabling collaborative ministry among all the baptised members of the church, releasing them to engage collectively in the cure of souls in terms of Table 1A meanings 2a.; 5.; 6.; 7.²³ This thesis begins to explore this lacuna in the form of two further questions: if the clergy are expected to manage lay and ordained colleagues engaging in aspects of ministry understood as part of the cure of souls in their parishes, how should they view their 'cure of souls' responsibilities? Further, how might they manage parochial expectations that the one who has the cure of souls does all the pastoral ministry?

As well as thinking about their own ministry and leadership, the curates studied in the MFS were aware that each of the areas of ministerial leadership noted above can be exercised by lay people as well as clergy. Some viewed this positively, looking to develop the gifts of laity in their present and future posts. Despite collaborative ministry being one of the priorities of the diocese within which the research was conducted, others were more critical of incumbents sharing ministry with others, having observed poor or unhelpful models of leadership in churches with active laity, including abrogation by incumbents of key areas of responsibility (Hartless, 2011, p.55).

²³ Similarly, Robertson (Robertson, 2007) does not explore this issue. While it is not addressed directly by Greenwood and Pascoe (2006), collective leadership and the problem of church group dependency on the clergy is discussed in that volume by Kirk (Kirk, 2006 p. 122f.).

None of the curates discussed the second priority, overseeing transformative change in the church, as something to be shared with lay people. Indeed, as will be discussed in Chapter 3, technically, in terms of Church of England canon law, oversight or *episcopate* with respect to the cure of souls (Table 1A.1) is reserved for incumbents and bishops. In the literature, however, Greenwood draws on Torrance (Torrance, 1993, p.42) to argue that *episcopate* can and should be shared by both clergy and laity (Greenwood, 2009, p.20; 88f.). Similarly, Pickard argues for a re-invented *episcopate* where oversight is shared and collaboratively exercised amongst lay and ordained people (Pickard, 2009 p.171). The interrelationship between oversight and governance in Church of England churches, therefore, with their interwoven episcopal and synodical structures, adds a further layer of complexity in understanding the oversight aspect of the cure of souls.

2. RESEARCH QUESTIONS

In the light of the above, and of the following exploration of key documents and surveys of ministry in the Church of England,²⁴ there are three main questions that will be addressed in this research project.

1. What is a theologically appropriate understanding of ordained church

leadership seen through the lens of the theme of the cure of souls?²⁵

Since the term ‘cure of souls’ is not widely understood, this research question seeks to clarify its meaning, as well as to ascertain ways in which the concept relates to the theology and practice of leadership in the Church of England. ‘Theologically appropriate’ implies that there is a normative understanding of Church of England ecclesiology within which ministry is exercised that is aligned with Christian

²⁴ See Chapter 2.

²⁵ By this, I mean that the motif of ‘the cure of souls’ as a particular area of ministry in the Church of England, will be used to focus the exploration of the leadership role of the clergy in this thesis.

understandings of the Bible and doctrine, creeds and practices, as affirmed in the Church of England's Declaration of Assent made by deacons, priests, bishops and archbishops at their ordination, licensing to any ecclesial post, installation as incumbent, or enthronement.²⁶ As such, it acts as a standard against which any expression of the role of the clergy deriving from secular discourses such as business management; institutional leadership; or psychology for example, may be evaluated. Whilst the subject of Christian leadership is not one of the 'major motifs' of the scriptures (Tracy, 1988, p.44), arguably, it became more significant as the early church sought to define its identity and sustain its existence in the post-Ascension period, faced with the challenges involved in its gradual separation from Judaism (Dunn, 2009, pp.46; 51; Campbell, 1994, pp.210f.), and in the various periods of persecution it suffered,²⁷ as well as in the subsequent patristic period as its leaders articulated and clarified its theology. As will be shown in Chapters 3, 4 and 5, the framing of ministry in terms of the cure of souls enabled the role of the clergy to develop along a particular trajectory. It is this that forms the basis in Chapter 6 for the correlation of church leadership in the Christian tradition with ecclesial ministry in the contemporary context as laid out in the second research question discussed next, and outlined in Chapter 2.

2. What are the leadership challenges the Church of England faces?

In the ministry that they exercise in church and community, the ordained face theological,²⁸ practical,²⁹ spiritual,³⁰ psychological,³¹ sociological³² and cultural changes that some experience as at best, challenging, and at worst, threatening; whilst others use them as a springboard to new missional opportunities. As will be

²⁶ Canon C15, Church of England, 2011.

²⁷ E.g. the persecutions of Nero (67), Domitian (81), Trajan (108) etc. See Dunn, 2009, pp.1068f.

²⁸ E.g. the developing understanding of shared, collaborative ministry, or recent steps towards the expected introduction of women into episcopal leadership.

²⁹ E.g. with respect to lay leadership, and to the episcopal and synodical governance structures of the Church of England, as well as to issues such as time management.

³⁰ E.g. in terms of their vocation, sustaining their own ongoing discipleship etc.

³¹ E.g. with respect to temperament, mental health etc.

³² E.g. in terms of the exercise of power, within and outside the church.

shown in Chapter 2, to some extent they arise out of the confusion generated by different formulations of the role of the ordained, as well as changing societal expectations and the gradual decline in interest in institutional religion. This thesis uses a return to patristic sources to derive theological resources to enable reflection on how best these challenges can be met.

3. In what ways might a theology of the cure of souls assist or hinder the Church of England in facing the challenges?

Insights into the theology and practice of ministerial leadership in the past have both positive and negative potential for the development of ordained ministry today. In terms of the former, the riches of the tradition remind us of ways that the Spirit of God has inspired and used clergy in the past that are also available to us today; or deter us from re-visiting blind alleys of outworn and unhelpful understandings of ecclesial structures and offices. In terms of the latter negative sense, some historical views of ministry, such as the notion of ‘one priest, one parish’, have the potential to prevent the transformation of contemporary ecclesial leadership by placing unsustainable burdens on the church. Drawing on patristic sources, therefore, to illuminate and inform the subject of leadership in the church runs the risk, as with any hermeneutical endeavour, of being either useful or irrelevant as the Anglican Church wrestles with its understandings of ministry. This thesis takes the paradoxical position that looking back enables the church to see where it is going, with respect to its ministry.

3. METHODOLOGY

The strategy of meeting the research questions listed above for this thesis is a book-based study involving a critical correlation approach (Tracy, 1988 pp. 45-46; 53) in the form of a critical conversation (Whitehead and Whitehead, 1995, p.4; Pattison, 2000e, pp.139-144) between issues derived from the examination of key Church of

England documents and published research on Christian ministry, and ecclesiological concepts relating to the cure of souls from three patristic sources: Gregory of Nazianzen, Basil of Caesarea, and John Cassian, to explore the nature and place of the cure of souls in relation to the leadership role of Church of England clergy today. Some information is taken from the empirical social science research conducted in Hartless (2011), but this is not repeated. The critical correlation approach has been well evaluated in Allain Chapman (2011, pp. 13-16), so further critique will not be provided here.³³

The phase of 'Attending' in the method of Whitehead and Whitehead (Whitehead and Whitehead, 1995, pp.13; 67f.) in this thesis focuses primarily on analyses of experiences of ministry derived from empirical research.³⁴ As noted above, the second source attended to is the Christian tradition as represented by the 4th and early 5th century theologians Basil of Caesarea, Gregory Nazianzus and John Cassian. The reception history of their ecclesiological writings³⁵ as well as of their other doctrinal teachings, signals their importance in the examination of the subject of Christian ministry.

The 'cultural resources' advocated by the Whiteheads as the third source for attention, in this thesis, include documents that define ministry in the Church of England, as listed below, and literature on leadership, both secular and church-based. The 'Assertion' (the critical conversation itself) and 'Response' phases of the method take place in the final chapter.

³³ See also Browning, 1983, (e.g. pp.49f.) for a critique and revision of this method, involving an interesting ethical 'five-level' hermeneutical framework for analysing the Christian tradition; cultural understandings, including that of the Judeo-Christian tradition; and experience. However, given the expectation for the length of this thesis, Browning's revised critical correlation method has not been adopted.

³⁴ This is despite the validity of '*praxis* and context as hermeneutically primary', with 'experience envisaged as the origin, not the application, of theological formulation' being strongly asserted by Graham, (2000, p.109).

³⁵ For example, Basil on life in Christian community (his Ascetic works), and Christian leadership in general (e.g. his letters); Gregory's 2nd Oration which was foundational in the development of understandings of the priestly role; John Cassian's influence on the development of monasticism.

In addition to the empirical research referred to above (Hartless, 2011), the Aveyard Report (Aveyard, 2011) outlines empirical research on clergy vocation which, whilst it is not a longitudinal study, has the 'feel' of such a study since it looks at the way ministry is viewed by people at different stages of their ordained vocational journey: candidates for ordination (IME 1-3); curates (IME 4-7), and new incumbents (post-IME).

Morgan's survey of self-supporting ministry in the Church of England (Morgan, 2011) again is empirical research which will be referred to in the thesis. Together, the Aveyard Report and Morgan's survey provide the experiential element for the critical conversation.

Key documents of the Church of England used in this thesis as source material are the *Common Worship Ordination* services ('the Ordinals'); the *Canons of the Church of England* ('the Canons') and the House of Bishops Learning Outcomes for assessment at the end of curacy ('the LOs').

A further document, written by the four episcopal members of the Church of England Ministry Council: *Instruments of grace and love: re-imagining ministry in the Church of England*³⁶, was issued as a draft document for consultation in September 2012. This document, briefly mentioned in this thesis, has relevance because the Ministry Council bishops are responsible for shaping policy with respect to the discernment of clergy vocations and the training and formation of ordinands and curates.

Brief reference is made in the thesis to three other Church of England documents. Firstly, the Bishops Roundtable Conference Report, *What kind of clergy do we need?* (Davison and Chatfield, 2012),³⁷ which consists of conference proceedings, has no

³⁶ Referred to in this thesis as '*Instruments*'.

³⁷ The so-called Hind Report, Formation for ministry within a learning church: the structure and funding of ordination training; and Shaping the future: Formation for ministry within a learning

authoritative standing in the Church of England, but is included as a source document for this thesis because it gives a further recent perspective on the views of a different group of bishops and theological educators about the kind of clergy that they believe will be most useful to the Church of England in the coming decades.

Secondly, although the Hind Report has to some extent been superseded by the third document *Shaping the Future*, which addresses the implementation nationally of the Hind Report in terms of Education for Discipleship; Reader training; and pre- and post-ordination training (IME 1-7), it still exerts influence on ordination training programmes, and on some regional structures set up to oversee the delivery of IME programmes, both before and after ordination.³⁸ All the documents listed relate in some way to the ordained ministry of the Church of England in terms of what is expected of the clergy or of their training before or after ordination.

Bringing together the wisdom of the Christian tradition as represented by Basil, Gregory Nazianzus and John Cassian with what has been learned about the tensions of church leadership from my MFS, from the key documents of the Church of England listed above, and from contemporary literature on the role of church leaders, this thesis offers a framework within which both ministerial leadership and ministerial soul cure are related. It looks to clarify the meanings of various terms used in relation to the ordained and begins to address some of the missing interconnections in understanding the role of the clergy as leaders. It offers practical help to ordained ministers caught between the rock of their care of souls and the hard place of leadership of their churches in mission, as well as enabling reflection on the tensions and paradoxes of ministry.

church: New patterns of training for lay and ordained (Church of England, 2005), are referred to in this thesis but not analysed as extensively as the other Church of England documents, as they were policy documents which have, to some extent, been implemented.

³⁸ Known as IME 1-3 (or IME Phase 1) and IME 4-7 (or IME Phase 2) respectively.

Following this outline of the issues and the approach taken to explore them, the next chapter looks in some detail at the challenges confronting the Church of England's leaders as they seek to honour their commitment to minister as servants of God.

CHAPTER 2: MINISTRY IN A MUDDLE? THE CHALLENGE FOR CHURCH OF ENGLAND CLERGY TO LEAD AS WELL AS CURE SOULS

If I think of a Buddhist priest, I think of a holy man.

If I think of a Christian priest, I think of a manager.³⁹

We have noted in Chapter 1 the confusion that clergy in the Church of England experience in taking up their roles. In this chapter, further issues are raised from a study of the literature on Christian ministry in context, giving four main reasons for this lack of clarity, including different views of the nature of ministry; the changing contemporary societal context and its effect on parochial church leadership; the introduction of a range of different types of ministerial roles; and, through an analysis and comparison of the key Church of England documents outlined previously, the activities, dispositions and skills that the Church of England expects of its priests. It is also noted that these documents fail to give a cohesive picture of ordained ministry. Factors which may have caused the shift in language about the role of the clergy from pastoral ministry to language about management will then be discussed.

1. REASONS FOR CONFUSION ABOUT CLERGY ROLES

The first reason is that there is a notable lack of agreement about the nature of ministry between the different theological positions within the Church of England, Protestant (Evangelical), Anglo-Catholic and Liberal,⁴⁰ leading to different

³⁹ Comment reported to an Anglican priest by one of his parishioners about a conversation at work.

⁴⁰ There are numerous sub-groupings of these, such as Moderate Evangelical, Middle-of-the-road and Liberal Anglo-Catholic, but the focus in this thesis is on the 3 groups listed in the main text when reference is made to 'church tradition' or 'spiritual tradition', since this terminology is the most prominent and widely used.

formulations of the role of the ordained. This is because each of these standpoints emphasises particular theological views about ministry, along with areas held in common. Thus, Anglo-Catholics are seen as having a high view of the sacramental role of the priest, and of the ministry of 'presence' in the community, whilst Evangelicals emphasise the importance of the preaching role of the ordained, and of 'developing the church' (Aveyard, 2011 b., p.37). The result is that, as Cooke points out, 'For Anglicans ... this divergence of doctrine is an internal problem as much as an external one. We rightly emphasise our church's nature as catholic and reformed; but sometimes the attempt to live with the tension this creates leads to confusion' (Cooke, 1999, Section 2).⁴¹

Ordained ministers are still formed in theological colleges which emphasise one spiritual tradition of the church, and even when the teaching covers a broad range of views, newly ordained curates feel free to revert to the theological position that they held before they began training for ordained ministry. Clearly, there is here a failure of the kind of formation expected by the central regulating body of the Church of England, the Ministry Division of the Archbishop's Council (Aveyard, 2011 b., p.11, 15).

In addition, Hartless (2011) showed that different images for the role of the ordained resonated with curates from different theological positions. For example, evangelical curates tended to focus on the images of the priest as 'shepherd; teacher; guardian of the truth; or servant', whilst Anglo-Catholic curates

⁴¹ For example, the failure of the July 2012 General Synod to ratify legislation to enable the consecration of women to the episcopacy generated much confusion, internally, amongst lay people in the Church of England. Many failed to understand the arguments of the most reformed branch of the Church of England that women cannot become bishops because they are unable to exercise 'headship' over men, a concept based on a particular exegetical approach to Biblical texts such as Genesis 1-3; and which takes a traditional view of the meaning of κεφαλε (head, source) in 1 Corinthians 11:2-16 and Ephesians 5:21-33; of the meaning of αυθεντειν (have authority over) in 1 Timothy 2:12 and 1 Timothy 2:8-15; and of 1 Corinthians 14:34-35, (Scholer, 2005). Recent changes to the legislation have resulted in a more positive situation, with the July 2014 Synod expected to approve the new legislation, and female bishops to be appointed within the coming year.

emphasised 'priest; parent; curator'.⁴² Ordained Pioneer Ministers (OPMs) were more interested in the images of leader as 'navigator; apostle; evangelist; bridge-builder' (Hartless, 2011 Table 8c. p.99). If, as the research suggests, clergy in the Church of England tend (however unconsciously) to focus on a particular overarching image for ministry which has arisen out of the spiritual tradition within which his or her ministry has been nurtured, then that image and the underlying concepts may continue to have a marked effect on the shape of that individual's exercise of ministry over time. This is in line with Lakoff and Johnson's view that since 'most of our ordinary conceptual system is metaphorical in nature', with metaphors being the organising force behind the way that we take in and understand information from our surroundings and our subsequent actions and thoughts, 'consistent sets of metaphors' shape people's perceptions and behaviour (Lakoff and Johnson, 2003, p.4; 220).

Root metaphors for ministry which have originated in Scripture, together with their associated conceptual fields, are not necessarily sources of confusion about the nature of ministry unless (as happens with increasing frequency) clergy formed in one tradition, with their ministry shaped by the metaphors and concepts that appertain to that tradition, find themselves ministering in churches of a different tradition (Aveyard, 2011 b. p.3, 9, 34f.). If they then attempt to modify the tradition of the church in order to align it with their own, tensions can be built up, energies need to be diverted to deal with them, and the work of the church may be undermined.

Convinced of the need for the Church of England to engage fully in the *missio dei*, and writing from the Evangelical wing of the church, with a distinctly missiological interest, and emphasising collaborative ministry, Croft's theology of ministry (Croft, 1999) has had considerable influence over the past fourteen or so years.⁴³ Recent

⁴² i.e., of sacramental worship or the 'tradition'.

⁴³ For example, *Ministry in three dimensions* has been used in Church of England theological training institutions as a set text for IME 1-3.

Church of England documents such as *Mission shaped church* (Cray *et al*, 2004); or Davison and Chatfield (2012) follow Croft's lead, particularly with respect to shared ministry. Thus, for example, whilst many clergy already envision themselves as operating in a collaborative mode, rather than taking a 'father (or mother) knows best' approach, the Bishops Roundtable report (Davison and Chatfield, 2012) emphasises the need for the church to move from 'the idea of vicar as "centre forward"' to that of vicar as "coach"' (Davison and Chatfield, 2012, p. 10). Similarly, an unpublished discussion paper, *Instruments of grace and love (Instruments)*, on the nature of ministry in the Church of England in the future stresses the need for clergy to be trained in collaborative leadership, and notes that training in oversight of other ministries is particularly needed for incumbents, since that is their 'distinctive calling', but that at present, it is 'unevenly provided' (*Instruments*, 2012 p.39, 40).

A second reason for the confusion has resulted from the secularisation of society and the decline of the status and function of the church. Despite recent claims that secularisation theory is invalid, or at least need to be modified, because in certain areas of the UK, some churches have exhibited a growth in numbers, London being an important example (Goodhew, 2013), Bruce contends that churches in the UK are in an irreversible decline because of the 'benign indifference' of the general population to the Christian message (Bruce, 2013, p.274). Empirical sociological research shows that in 2012-13, 'only 29% consider that Britain can still be deemed a religious country, of whom one-quarter (7% overall but 13% of 18-24s and 11% of Scots)' see this negatively (Field, 2013). Brown postulates that this kind of indifference results from the disappearance of an evangelical Christian discourse from the population since the 1960s; his position is that the development of feminist discourse, liberalisation of divorce, the decriminalisation of homosexuality and abortion, the introduction of contraception (Brown, 2009, p.218; 224f.) have replaced what was previously a widespread religious discourse which deeply

influenced churchgoing.⁴⁴ Taylor argues that whereas in much of the last century and before, 'belief in God was unchallenged', conditions at the present time are not conducive to faith in God since now it is 'one option among others, and frequently not the easiest to embrace.' (Taylor, 2007 p.3). He holds that this is because the disenchantment of the world has resulted in the 'buffering of self' with respect to the environment: 'human flourishing' is no longer seen as dependent upon, or 'open and porous and vulnerable to a world of spirits and powers' (Taylor, 2007 p.25; 27f.). In contrast, Pickard notes that 'religion is not dead nor in fact dying' (Pickard, 2009, p.178), and the search for the sacred, and curiosity about faith have been noted as characteristic of post-modern people (Richmond, 2005, p. 8f.).⁴⁵

In line with this societal turmoil and transition, the role of clergy in our post-industrialised society has changed. For example, a recent poll showed that 40% of the UK population have 'little or no trust' in the clergy⁴⁶ (YouGov / Sunday Times Survey Results, 2013, p.9). An example of the impact of this would be the way in which aspects of the role of the clergy have been taken on by other bodies, as illustrated by the development of secular counselling and psychotherapy since the 1960s, with the British Association for Counselling being formed in 1970, (British Association for Counselling and Psychotherapy, 2010). Whereas in the past, people with intractable relational and/or psychological problems would perhaps have gone to a priest, as the level of trust in the clergy has declined, so now many are more likely to consult a psychotherapist.

⁴⁴ Brown seems to have overlooked the following contributing factors to the secularisation of society: increasing mobility, Sunday trading legislation, and the effect of religious pluralism on Christian churches.

⁴⁵ Since the 1980s, other sociologists, and writers on religion have challenged the discourse of the secularisation of society and its systems (Wilson, 1985, p.19), arguing that the predominant model of religion in decline in the face of the progressive spread of secularity, fails to take account of the persistence of the sacred, seen as different to religion (Hammond, 1985, p.3, 5; Saler, 2012, p.6;13), or the processes of the re-enchantment of society (Possamai, 2001).

⁴⁶ The scandal of paedophile priests (both Anglican and Roman Catholic) and public perceptions of the way that Church authorities have (or have not) dealt with them has undoubtedly affected trust levels.

This may be viewed as a further development in the variety of ways that the role of the clergy over time has been understood by society in general, as well as within the church. Writing about the Church of England, Russell shows that, from a historical perspective, the role of the clergy was gradually re-thought during the late nineteenth century as ministers became increasingly professionalized (Russell, 1984, p.38-49; 233f.). Thus the eighteenth century clergyman was seen as a member of the gentry, and was often engaged in extra-ecclesial activities such as serving as a local magistrate, or enforcer of public order (*ibid*, p.148f), or even as a public health official (*ibid*, p.204f.), as well as maintaining his sacerdotal role in leading worship.

Russell notes that the setting up of residential theological training establishments enabled the regulation of selection and training of clergy, in a way analogous to that of other professions, resulting in the Church of England's ministers therefore being seen as one professional group among others (Russell, 1984, p.239). As these Anglican theological colleges were instituted and supported by groups representing the different theological traditions of the church, there was no attempt to harmonise theologies of ministry, or to develop a uniform approach to ordination training (Russell, 1984, p.239-40). Drawing on their contrasting ecclesiologies, different theological colleges construed ministry in different ways, and sought to form their ordinands accordingly. For example, traditionally, the Evangelical theological colleges concentrated on producing biblically literate preachers and teachers, whilst the Anglo-Catholic colleges tended to focus more on the Christendom models of the pastor and leader of sacramental worship.

In the twentieth century, and to some extent, even to the present day however, the predominant model of the clergy produced by the theological colleges was that of the pastor-teacher (Greenwood, 1994, p.28), with the result that many clergy still see themselves as being expected to function primarily in this area of ministry, rather than focusing on aspects of ministry which are arguably more necessary in

today's changing contemporary societal and ecclesial context, such as apostle-evangelist, or prophetic leader, for which they feel neither gifted, equipped, nor experienced.

Following the previous reasons for lack of clarity about the role of the ordained, of firstly, different theologies and therefore understandings of ministry; and secondly, the impact of the secularisation of society on the church and its leaders, a third reason why the clergy in the Church of England are not clear about their role is due to the proliferation of different types of ordained ministries (each associated with a different focus of ministry), and the introduction of licensed lay ministers (LLM).⁴⁷ The wide range of different ministries has undoubtedly been of enormous value to the Church of England in its role as the established church, since with the rapid increase in population, together with the fall in numbers presenting themselves for ordination as stipended clergy over the past 100 years, it would be very difficult to sustain even minimal levels of parochial ministry if the sole source of ministry was stipendiary incumbents. In some dioceses, numbers of non-stipendiary clergy are significant, and cover a wide range of different types of ministry. Thus, as well as stipendiary priests, together with bishops, archdeacons and deans, the following very different expressions of ordained ministry can also be found in the Church of England today: Non-stipendiary ministers (NSM -now often termed Self-supporting ministers or SSMs); Ministers in secular employment (MSE); Ordained local ministers (OLM); Ordained pioneer ministers (OPM); Sector ministers (college, school, hospital, rural, industrial, prison, and armed forces chaplains; and ordained diocesan staff) (Warren, 2002, p.72). Whilst Anglican clergy generally recognise the difference, or lack of it, between the terms 'rector', 'vicar', 'priest-in-charge', or between stipendiary clergy, SSMs, house for duty clergy, OLMs, MSEs; or between an authorised or licensed minister, lay or ordained, and so on, explanatory glossaries are not generally available for the average parishioner. Thus the general

⁴⁷ In some dioceses, LLMs are still called Readers. All LLM/Reader candidates undergo a rigorous programme of training and assessment before licensing. There are similar learning outcomes for licensed lay ministers for IME 1-7.

public tends not to notice some of the distinctions, such that paid, or unpaid and voluntary, any member of the clergy may be addressed as 'vicar'. As noted in Chapter 1 and developed further later, there is also confusion in Church of England canon law about the roles and expectations of these different types of minister, particularly in relation to their stipendiary incumbent colleagues.

Further, whilst LLM ministry is again, of enormous value to the Church of England⁴⁸ and is also a way of enabling lay leadership in ministry in the church, with LLMs leading worship, including officiating at funerals; preaching; and taking an important role in pastoral ministry, to a non-churched person, there is little distinction to be made between one robed minister and another. This is particularly the case in large multi-parish benefices where the parish priest cannot exercise a ministry of presence in every parish on a regular basis. The LLM role in such parishes may therefore be more significant. In addition, in a smaller 'Family church' of less than 50 regular attendees (Rothauge, 1983 p.3f.), lay leaders such as LLMs may develop a significant power base and take up much of the role of the incumbent. This may also happen in large churches during periods of incumbent vacancy. Thus, when a new incumbent is installed, not infrequently, there is confusion over his or her role and specific areas of responsibility, resulting at times either with unhappy and discontented LLMs or, where the power has coalesced on the lay side, anxious and insecure new incumbents.

Lastly, a further, fourth reason for the confusion about the role of the clergy is that there are key Church of England documents that are not aligned. Despite arising from different ecclesial discourses, and being of different genres,⁴⁹ the Canons, the Ordinals and the House of Bishops Learning Outcomes (LOs), explored below, might be expected to be in a degree of harmony, since they each contribute a framework

⁴⁸ 23% of licensed ministers in the Church of England in 2012 were Readers (The Archbishops' Council 2013, Table 1).

⁴⁹ The Canons sit within the genre of legal codes; the Ordinals show the poetic and performative language characteristic of the liturgical genre of literature; the LOs are in the genre of managerial and educational assessment.

for the exercise of ordained ministry in the Church of England. The Canons give the legal framework for the Church of England, including what is expected of incumbents. The Ordinals give a theological and liturgical framework not just for the ordination rites themselves, but also providing inspiration, if in an idealised way, for the practice of the ministry of the ordained. The LOs give a competency framework for the ordained, so that those who appoint such clergy to posts after curacy can have confidence in the quality of the ministry they exercise, and the clergy themselves, who have undergone assessment against LOs, can have confidence that they are exercising ministry in healthy and competent ways that will enable the people they lead to flourish.

The following analysis and comparison of the Canons, Ordinals and Learning Outcomes for curates raises interesting questions, and further demonstrates why the Church of England has difficulty in understanding the nature of its ordained ministry. This is important because, while the nature of the secularised context of the nation is likely to be sustained for some time, the Church of England does have freedom to do things differently if its leaders recognise the problem and decide to act.⁵⁰

⁵⁰ For example, the introduction of new Formational Criteria for curates, expected to be ratified by the House of Bishops in late 2014, is one response to complaints about outcome-based, overly management-focused language in the assessment of curates.

2. THE SHAPE OF ORDAINED MINISTRY IN THE CHURCH OF ENGLAND

ACCORDING TO ITS ORDINALS, CANONS AND LEARNING OUTCOMES

FOR CURACY

2.1. Church of England Ordinals

The Ordinals are important documents for the exploration of the work of the clergy with respect to leadership and to the cure of souls, giving a 'blueprint' and overview of the role and functions of the three orders of deacon, priest and bishop. So, for example, whilst rarely giving details about the actual practice of ministry, the authors of the ordination services use a wide range of Biblical imagery and metaphor to describe what each of the orders does in ministry, what kind of character they should have, how they should behave, and manage their lives, and the ways that they need to resource themselves for their respective roles.

An analysis (Hartless, 2011, Table 11⁵¹) of the use of language relating to leadership in the Ordinals of the Church of England (The Liturgical Commission of the Church of England, 2007) indicates that in terms of the liturgical, missional and governance roles of deacons, priests and bishops there is a spectrum of leadership expectations across the three ordination liturgies, ranging from leading worship (deacons, priests and bishops), through sharing in the oversight of the church (*ibid*, p.32) and leading in mission (priests and bishops), to governance (bishops) (*ibid*, p. 63).

In addition, the issue of authority in relation to each of the three orders is addressed (*ibid*, p. 16, 38, 63), as the Commentary on the Ordinal notes:

The question about authority is asked in one form of the deacon, who is in most (but not all) settings in the Church of England a minister more particularly 'under authority' within the Church; in another form of the priest, who is both under authority (systems of authority as well as the

⁵¹ See Appendix 1.

authority of individuals, hence the difference in wording) and increasingly exercises authority as increasing responsibilities arrive; and in a third form of the Bishop, who has a particular call to exercise authority in the government of the Church. (Platten, 2007, p.131).

Assistant priests are not inducted into the cure of souls, unlike priests who become incumbents; however, all priest ordinands are asked in the Declarations to assent to a question about faithful ministry of ‘the doctrine and sacraments of Christ as the Church of England has received them, so that the people committed to your charge may be defended against error..’, and ‘to work faithfully with those committed to their charge’ (The Liturgical Commission of the Church of England, 2007, pp.39, 43).

Thus, there is an implication that all priests at their ordination are expected to be ‘in charge’ of other believers. Either the Ordinals are implying that in some sense all priests share this authority with the bishop, or the members of the Liturgical Commission who wrote the *Common Worship* Ordination services failed to take account of the fact that non-stipendiary assistant clergy who are not expected to be given the cure of souls of a parish are being ordained in the same service as those who will be given the cure of souls in due course.⁵²

Similarly, in the introduction, the bishop states that those to be ordained priest ‘share with the Bishop the oversight of the Church’ (*ibid* p.32) in a phrase implying the shared cure of souls (in the sense of meaning 1 and 2 of the cure of souls in Table 1A⁵³), but assistant priests are not specifically excluded. One can only conclude that, deliberately or accidentally, the liturgy for the ordination of all priests contains this emphasis. Thus, whilst, from the perspective of the Canons of the Church of England (see below), the cure of souls explicitly belongs to a bishop

⁵² This must also apply to those who are newly ordained priest, as bishops can refuse to ‘admit...any priest to a benefice’, that is, induct them into the cure of souls, until they have been in priest’s orders for at least 2 years, during which time they remain assistant curates. See Church of England, 2011, Canon C10.3.

⁵³ Other references in this chapter to possible interpretations of the term ‘cure of souls’ also refer to the list in Table 1A. The term will be further discussed in Chapter 3.

and an incumbent of a parish in his episcopal area, other priests appear to have an implicit share in it.

Images such as 'stewards of the Lord', 'shepherd', and 'servant' are employed in the Ordinals to suggest different aspects of ordained ministry. For example, in the liturgy of ordination of priests, in what appears to be a form of parallelism, the term 'steward' is followed by the phrase 'feed and provide for his family'⁵⁴ (*ibid* p.37), a task for which the priest will be accountable to God (*ibid* p.39). Similarly, the term 'shepherd' is clarified in terms of searching out God's 'lost children' in the priest Ordinal (*ibid* p.32), which refers to evangelism. Its use is also implied (followed by the term 'stewardship') in a reference to 'the treasure now to be entrusted to you (which) is Christ's own flock' (*ibid* p.39).⁵⁵ So from the perspective of the Ordinal, the 'shepherd' work of priests has an element of mission and of pastoral care, but also of ongoing spiritual nurture and helping people grow into Christ-likeness, as a 'treasure' in scriptural terms is an investment which is to be looked after carefully, kept safe, and used wisely.⁵⁶ Thus, this understanding of the role of the priest would appear to fit, at least implicitly, with several of the meanings of the cure of souls outlined above, e.g. Table 1A: 2a; 4; 5; 6.

However, since these terms are not explained in the Ordinal, it is not always clear as to whether they refer to the person or role of the priest. For example, the image of the 'servant leader' is notable for its use in the Ordinal, particularly in the deacon ordination liturgy. Whilst theologians such as Küng (1968), O'Meara (1999), and more recently, Agosto (2005) and Osborne (2006), see servant leadership as humble assistance to 'the common priesthood of all believers,' (Osborne, 2006, p.42) the meaning of the term 'servant' to translate the Greek δᾱκονος has been disputed (Collins, 1990; 2002; Clarke, 2000). Collins asserts that δᾱκονος signifies one who is

⁵⁴ That is, the family of God – i.e. the church – and see Newbigin (1998).

⁵⁵ A footnote in the priest Ordinal directs the reader to Paul's charge to the elders of Ephesus in Acts 20.28 in which the apostle refers to the role that the Holy Spirit has given the elders in overseeing the flock of God. However, oversight as such is not mentioned in the priest Ordinal.

⁵⁶ E.g. Matt. 25.14f.

sent out as a messenger, envoy, or delegate on a 'sacred mission'; thus, such a person is more often an agent than a menial servant.⁵⁷ Following Collins, Drane critiques the concept of servant leadership, pointing out that the notion that servant leaders 'serve by leading and lead by serving' 'is a construct that has been artificially created out of faulty exegesis of certain New Testament passages that, when correctly understood, are either not about leadership at all, or else are based on a different understanding of what it means to be the Church than the one we currently work with' (Drane, 2008, p. 105). He argues that such an approach is both pastorally unhelpful in that it 'reinforces the notion that effective leadership consists of service to the congregation and maybe peripherally to the wider community', and that it results in over-extended church leaders, whose priorities may have nothing to do with leading the Church.⁵⁸ He locates the roots of this model of leadership in modernity (*ibid* pp.105-106).⁵⁹

Yet Collins and Drane's reading of the term 'servant' is not the one which is paramount in the Ordinal; nor is it always clear if its use in the Ordinal relates to the role of enabling of the gifts of others in collaborative ministry, or is more about the priest's humility of character. We will examine three specific areas to illustrate this.

Leading by example

The bishop exhorts the priest ordinands to follow Christ and to devote themselves to his service so that they may 'grow into his likeness, and God may sanctify the lives of all with whom you have to do' (The Liturgical Commission of the Church of England, 2007 p.37). Clearly, transformative change in the lives of individuals is expected to occur as the ordained person lives out his or her Christian life in the

⁵⁷ See Hartless, 2011 p.21 for a discussion of the critique of Clarke, 2002; and following Collins' (2002) rebuttal, Clarke's further refutation of 2008. See also Gooder *et al*, 2007, pp.18f. for a further discussion of the issues around Collin's interpretation of δίκονια.

⁵⁸ This argument is also put forward in Lewis Anthony (2009).

⁵⁹ Drane further describes the archetypal hero leader as one who 'seems to be able to change the world single-handedly', appearing as a 'saviour' figure in popular culture, comic books, fantasy movies, and the cult of celebrity. Some clergy present themselves as this kind of charismatic, visionary leader. However, the gifts of others are left underdeveloped, unless they clearly reinforce the leader's vision (Drane, 2008, p. 104; Walton, 2007).

parish and people follow their example. This exhortation gives some idea of the high view of ordination that the liturgists (and others) of the Church of England hold. The model of the priest that is available to all in this way is one which has been found to be particularly significant in the discipleship development of new believers in staff dependent churches⁶⁰ (Hartless, 2002, p. 46-49).

Presiding at Holy Communion

The task of presiding at Holy Communion is part of the leadership work of the priest envisaged in the service for the ordination of priests. It goes beyond the task of the deacon or LLM/Reader of leading the people in worship in that the praying of the eucharistic prayer and the blessing of the people at the end of the service of Holy Communion are acts that are exclusively undertaken by priests in the Church of England, along with proclaiming the absolution of sins. Just as in the 'second, third and fourth centuries... presidency at the Eucharist was the liturgical expression or outworking of the pastoral responsibility which was laid upon him (*sic*) as a leader of the Church', so today in the Church of England, the Ordinals still envisage the priest or bishop as the person who orders the eucharistic worship of the people of God, being 'the one who oversees the eucharistic celebration – that is, who has overall responsibility for animating the act of worship as a whole' (The House of Bishops, 1997, p. 43).

Oversight of the Church

A footnote in the priest Ordinal directs the reader to Paul's charge to the elders of Ephesus in Acts 20.28 in which the apostle refers to the role that the Holy Spirit has given the elders in overseeing the flock of God. As noted previously, shared oversight of the Church with the bishop is directly mentioned in the introduction to the priest Ordinal, but what this entails is not explained (The Liturgical Commission of the Church of England, 2007 p.32). However, in the rite of consecration of a bishop, the term 'shepherd' is used to refer to the feeding and governance of God's

⁶⁰ That is, churches where the members rely on the clergy to provide all ministry and where there is very little collaborative ministry taking place.

‘flock’ (*ibid* p.67),⁶¹ with the latter term clearly relating to leadership, as the Commentary on the Ordinals makes clear in an allusion to the Davidic kings of the Hebrew Bible,

Governing is part of the office of a bishop (the 1662 Ordinal says that those ordained bishop are admitted to ‘Government in the Church of Christ’) and ‘govern’ (from gubernare, ‘to steer’) is an appropriate word to use of a shepherd shepherding his flock. The shepherd kings were to rule compassionately, but they were nonetheless to rule. (Platten, 2007, p.135).

Summary of Section 2.1

The Church of England’s most recent Ordinal outlines the leadership responsibilities of the different orders in a variety of ways, both directly and with the use of a range of metaphors. Despite this, it is noteworthy that the term ‘cure of souls’ is not itself explicitly used in the Ordinals, although it is alluded to implicitly in the *Service for the ordination of priests* in the sense of reconciling, healing, and absolving the people of God who have been wounded by sin (The Liturgical Commission of the Church of England, 2007 p.37, 43), although in his commentary on the rite, Platten states that these ‘priestly functions’ are ‘used in order that a priestly people may be formed’, rather than healed (Platten, 2007, p.134). However, in the ordination prayer of the liturgy for the ordination of a bishop, the archbishop prays, ‘Give him humility, that he may use his authority to heal, not to hurt’ (The Liturgical Commission of the Church of England, 2007 p.67).

The implicit but not explicit use of the term ‘cure of souls’ is surprising given the variety of figures of speech and Biblical images found in the Ordinal. This is where the disjunction between the Canons and the Ordinal is evident, and one can only conclude that either the liturgists who compiled the Ordinal failed to take account of the Canons in this respect, or that they viewed the term as anachronistic.

⁶¹ And see also Platten, 2007 p. 135.

2.2. The Canons of the Church of England

The Canons of the Church of England (2011), give the legal framework for the Church and its ministry. Sections B and C of the Canons are of particular relevance for this thesis as they deal with matters relating to the role of the clergy.

The Canons largely envisage pastoral leadership as the role of incumbents and bishops. This is construed in the form of ‘the cure of souls’ which they share (Hill, 2007 p.124). As has been noted in Chapter 1, and will be further elaborated upon in Chapter 3, this term is itself subject to a range of interpretations, adding further to the complexity of understanding what is entailed in the ministry of the ordained.

Although, as noted above, the priest ordinal uses language implying that all priests are given responsibility for the spiritual well-being of the people of God at their ordination, assistant clergy are not mentioned in connection with the cure of souls in the Canons, thus implying that even if responsibility is delegated to them for one or more areas of ministry, they do not have direct authority; indeed, when there is an incumbent vacancy in a parish, the cure of souls reverts to the bishop, and assistant clergy are not expected to exercise oversight over the whole parish/benefice.⁶²

Similarly, it is clear from the Canons that the term ‘cure of souls’ includes the power to make those decisions that are not specifically noted in the Canons as pertaining jointly to the incumbent and the Parochial Church Council (PCC), such as the power to decide which forms of service authorised by Canon are to be used in the church, which is the responsibility of the incumbent and the PCC together.⁶³ So, for example, Canon B5 which relates to ‘The discretion of ministers in conduct of public prayer’, makes it clear that the priest who has been invested with the cure of souls has the responsibility for making decisions about forms of service to be used when

⁶² In practice, the responsibility for the parish in such cases is generally shared between the ordained Area Dean and the lay Church Wardens.

⁶³ See Church of England, 2011, Canon B3.1.

there is no other canonical provision, and that he or she can ‘permit another minister⁶⁴ to use the said forms of service’ (Church of England, 2011, Canon B5.2).

Clearly, such other ministers do not automatically have the same decision making power as the one who has the cure of souls, who is shown in Canon B29.4 to have control over other priests authorised in his parish with respect to the exercise of the ministry of absolution.

The duties listed in Canon C24⁶⁵ include leading worship; celebrating Holy Communion; preaching and teaching; and visiting the sick. In addition, the minister having the cure of souls is required to administer public baptism (Canon B21; B22), and Canons B26.1 and 27.2 also require the minister of the parish to ‘diligently seek out children and other persons whom he (*sic*) shall think meet to be confirmed’ and to ensure the instruction in the faith of the ‘children and young people within his (*sic*) cure.’ Moreover, it is part of the role of the priest having the cure of souls to ‘provide opportunities whereby ... parishioners may resort unto him (*sic*) for spiritual counsel and advice’ (Canon C24.6).

The Canons of the Church of England do not give guidance about other aspects of the leadership and oversight roles of priests, except, implicitly, in relation to bearing pastoral and spiritual responsibility for the parish. It is also interesting that whilst the Ordinals envisage priests leading the people in worship and mission, the Canons refer directly only to the former. Other areas of similarity and difference are explored below.

Summary of section 2.2

The term ‘the cure of souls’ has a particular legal and technical meaning in the Church of England, and whilst the range of functions which accrue to those who

⁶⁴ ‘Other ministers’ would include both lay Readers and assistant clergy.

⁶⁵ ‘Specific mandatory duties are placed upon priests having the cure of souls’ (Canon C24 Church of England, 2011).

have the cure of souls includes pastoral counselling and the ministry of reconciliation,⁶⁶ the evangelism aspect of the cure of souls listed above is not included even implicitly in the Canons. In addition, unless some or all of the areas of ministry listed above are delegated to assistant clergy, it is difficult to see how the Canons envisage the role of assistant priests licensed to Church of England parishes, other than joining with the 'minister of the parish'⁶⁷ to make provision for Morning and Evening Prayer to be said (Church of England, 2011, Canon B11.2), or preaching (Canon B18.2).⁶⁸

2.3. The House of Bishops approved Learning Outcomes for Curates

The House of Bishops Learning Outcomes (LOs) for Curates (The House of Bishops, 2005)⁶⁹ are a key source document for this thesis as they provide statements against which curates are assessed for their readiness to move into the next phase of their ministry: in the case of full-time stipendiary curates, into posts of responsibility such as incumbency with the cure of souls, or into chaplaincy in a sector ministry such as education, hospitals, prisons etc.; for the voluntary clergy, into their next assistant post (which may be in the same parish). Thus, they outline what the Church expects of its ordained clergy in terms of seven groups of criteria: leadership and collaboration; spirituality; mission and evangelism; faith and quality of mind; vocation and ministry within the Church of England; personality and character; and relationships. There are two sets of LOs, one for curates bound for incumbency, the other for curates who have been selected and trained for assistant

⁶⁶ As will be shown in Chapter 3.

⁶⁷ The phrase is a synonym for 'having the cure of souls'.

⁶⁸ The role of ordained Ministers in Secular Employment (MSE) is even less clearly defined.

⁶⁹ The LOs originally formed section 2 of Part 3 of *Shaping the future* (Church of England, 2005, p.64 f.) but were modified later that year (The House of Bishops, 2005), to make the actual requirements more clear to curates and their training incumbents and to diocesan staff planning their training and assessment. The modified LOs were then agreed and approved formally by the House of Bishops. They are likely to be replaced in 2014 following the introduction of a further set of 'Formational Criteria' (see previously footnotes 21; 49, and below).

ministry.⁷⁰ The seven groups of criteria and the emphasis on theological reflection, together with a number of individual outcomes, such as Faith and Quality of Mind (FQ) 5 and 6 which relate to continued study of the Bible and Christian doctrine, are common to both sets of LOs.⁷¹ There are also LOs that are quite different: for example, unlike the LOs for assistant ministers, the LOs for potential incumbents have an emphasis on leadership all the way through, not just in the section relating to the Leadership and collaboration criteria, and cover oversight of others and understanding the episcopal nature of incumbency; change management; dealing with conflict; modelling a Christian life style for the community (leading by example); and supervision and management of others involved in different areas of ministry.

Whilst it is not evident that the LOs were written with any of the seven meanings of the term 'cure of souls' listed in Chapter 1 and in Table 1A: *Seven interpretations of the term 'cure of souls'* in mind, many of the LOs reflect the different aspects of the cure of souls outlined in this thesis. For example, the meanings in Table 1A.1. and 1a. are reflected in LO Vocation and Ministry (VM)2: 'To demonstrate a readiness to exercise oversight and leadership' (The House of Bishops, 2005).

However, despite the implicit inclusion of assistant priests in the cure of souls in the *Service for the ordination of a priest*, as noted above, and whilst the concept of a shared cure of souls between a bishop and a new incumbent is explicitly named in the induction liturgy, the concept of a shared cure of souls in the sense of Table 1A.3. (all ministry being shared with all the baptised people of God), is not evident in either set of LOs. Neither does such a concept exist in the Canons. Furthermore, it is notable that there are no LOs specifically relating to the cure of souls as defined

⁷⁰ See Appendix 2A and 2B for the full lists of the Learning Outcomes against which curates are currently assessed. This section of Chapter 2 is necessarily somewhat technical, since the LOs themselves are technical, outcome-based statements, which effectively set objectives for curates to achieve. The use of aims, objectives and outcomes statements in relation to Christian ministry is strongly critiqued by Pattison, 2000a, pp.128f., who refutes their validity for pastoral care.

⁷¹ That is for both incumbent focus and assistant focus curates. There are no LOs for Pioneer Ordained Ministers; MSEs; ordained religious or ordained leaders of ethnic minority churches.

in Table 1A.4. In contrast, the understanding of the cure of souls outlined in Table 1A.5., evangelism, is reflected in LO Mission and Evangelism (ME) 2: ‘To demonstrate an ability to lead and enable others in faithful witness and to foster mission shaped church’, whilst that of Table 1A.6. is echoed in LO ME4. The meaning at Table 1A.7., preaching, can be seen in LOs FQ1 and FQ5 although the word ‘preaching’ is used in neither. In terms of the meaning outlined in Table 1A.2a., LO Relationships (R) 4 does imply that some skills in pastoral care are seen as necessary for those who are to take on the cure of souls as incumbents after curacy.

As will be demonstrated later,⁷² the LOs are often significantly at variance with the Canons. Similarly, although some of the LOs such as VM6 about skills in leading worship, and S5 which relates to serving in the church in response to the guidance of the Holy Spirit reflect aspects of the Ordinals, several of them relate to the notion of shared oversight between incumbent and bishop which is clearly referred to in the Ordinals.⁷³ However, the complex and overlapping LOs Leadership and Collaboration (LC) 3 and 5, both of which refer to the exercise of ‘authority and leadership’, show a degree of extrapolation from *The service for the ordination of a Bishop* in the fact that the notion of exercising authority is named explicitly in that service⁷⁴ but not in the *Service for the ordination of a Priest*.

Several of the LOs relate directly or indirectly to the interpretation of the term ‘cure of souls’ outlined in 1. and 1a. of Table 1A. However, other LOs reflect much of the wider range of meanings of the cure of souls described above. Thus, curates who are able to demonstrate that they have met all the incumbent focus LOs might be said to be ready to take up the cure of souls in all its aspects, other than that described in Table 1A.4. and possibly 2a.

⁷² For clarity, see summary in Appendix 4: Comparison of leadership role and tasks in Ordinals, Canons and LOs.

⁷³ Ordinals p. 32, 38; 43, p.61.

⁷⁴ Ordinals p.63, 67.

On the other hand, some aspects of the cure of souls can be exercised by any church member and do not have to be explicitly exercised by the ordained. For example, evangelism (Table 1A.5.), discipling others (6.), and pastoral care (2a.) are aspects of ministry in which any Christian can engage, whereas the act of formally absolving people from sin, is reserved for priests and bishops (Table 1A.4.). Lay people such as LLMs or Readers normally preach (Table 1A.7.) as well as clergy, and occasional preaching by other lay people is also permitted in the Church of England by bishops' authorisation. Thus, it cannot be said that the cure of souls is limited to any single one of these areas of ministry. Neither should it be used to refer to all of ministry (3.) since that would again diminish the ministry of all the baptised people of God. Hence, the meaning of the term used in the Canons, that the cure of souls relates to spiritual responsibility for all the people in a parish might be the best interpretation on which to focus. However, since this is only used of incumbents, all other priests are thereby excluded. The widespread use of the term is more inclusive, but it also generates confusion and unreal expectations of incumbents, who are often expected to competently engage in all seven areas of ministry simply because they have been inducted into the cure of souls at their licensing service. The LOs do not require demonstration of all aspects of the cure of souls; thus such expectations may be unfounded.

In contrast to the Canons and to the Ordinals, the LOs require curates to be skilled in a range of management skills such as supervision of others and managing conflict. Supervision is clearly an aspect of oversight of others. However, while managing conflict is an aspect of management, it is less easy to see how it relates to oversight. It is also difficult to see some of the meanings of the cure of souls as relating to leadership, and probably only the first of these does so (Table 1A.1.). Yet curates who are potential incumbents are expected in the LOs to be capable leaders and managers. Thus, the emphasis on assessment in curacy fails to take account of the espoused legal and liturgical understandings of the role of incumbents and sets up an apparently irresolvable tension between the two sets of expectations.

Whilst it is true that the Learning Outcomes for curacy require the demonstration of a deeper level of engagement with aspects of leadership than does the *Service for the ordination of a priest* because it is intended that the Learning Outcomes are assessed not less than two years after a curate is ordained priest, the Ordinal is often seen as a 'blueprint' of what might be expected for the clergy for their continuing priestly ministry. For example, the Continuing Ministerial Development (CMD) team of the Oxford Diocese recommends the use of the Ordinal as a source document for the exploration of the ministry of incumbents, who are past the point of assessment at the end of curacy (Diocese of Oxford, 2012, Appendix B – Review Preparation Form, p.2). Similarly, across the Church of England, as part of preparation for their annual Ministry Development Review (MDR), clergy are encouraged to reflect on the Ordinal and compare their life and ministry to it (Ministry Division of the Archbishops' Council, 2008, p.12). The Ordinal therefore has a significant (if unstated and even unconscious) influence on the ministry of those who are ordained beyond the moment of ordination. Thus, there is a sense in which the Ordinal and the LOs may be compared.

Furthermore, the Canons relating to ordained ministers are specifically targeted at incumbents.⁷⁵ As noted earlier, Associate clergy are only included indirectly, except in Canon B11.2 where they have a role, together with LLMs or Readers in assisting incumbents with the provision of Morning and Evening Prayer in the parish church(es) where the incumbent has the cure of souls. The Ordinal does not distinguish between the voluntary clergy and those who are stipendiary, nor between potential incumbents and those whose focus of ministry is intentionally assistant. However, there are 2 sets of Learning Outcomes, with those relating to assistant clergy having less emphasis on leadership.⁷⁶ This appears to be because

⁷⁵ Due to their historic basis, first being formulated and promulgated in 1604, and despite being a 'living document', (Center for Strategic Relations, 2013) not infrequently the Canons of the Church of England are not expressive of the contemporary context of church and society.

⁷⁶ A further point is that there are no LOs for sector ministers such as school chaplains or theological educators, pioneer ordained ministers, or ministers in secular employment (MSEs). In most cases such curates are required to demonstrate that they have met the LOs for incumbent focus curates.

curates aiming for incumbency are assumed to need more expertise in managerial aspects of leadership than priests who will be assistants after curacy.⁷⁷ In her recent survey of Self-Supporting Ministers (SSMs),⁷⁸ Morgan notes that in fact large numbers of SSMs work in a wide range of secular jobs, 'and many of them are leaders in their professions' (Morgan, 2011, p.16). In addition, 14% of SSMs have sole responsibility for a parish/ benefice (Morgan, 2011, p.21).⁷⁹ Thus, SSMs might be expected to benefit from being trained and assessed at an equivalent level of leadership competence by the end of curacy as their full-time stipendiary colleagues, since potentially, they may be required to fulfil similar roles during their ministry. Yet, not infrequently, they are left uncertain about the extent of their leadership role in the church, despite, under Common Tenure legislation, being given a Statement of Particulars of the office to which they are appointed, together with a working agreement (Common Tenure, 2009 and Common Tenure Statutory instruments, 2009; Archbishops' Council, 2009). It is difficult for any ordained minister to inhabit the role if they are not clear about what is expected of them; role ambiguity easily leads to stress and role conflict (Watts, Nye and Savage, 2002, p.252; Savage and Boyd-Macmillan, 2007 p. 134f.).

Morgan's survey did not address the question of SSM availability for all the same range of ministerial activities as stipendiary clergy; thus, some SSMs rule themselves out of mid-week pastoral ministry such as taking funerals because they work full-time. The danger is that stipendiary clergy see SSMs as 'cherry picking' choice aspects of ministry, rather than coping with all the routine day to day tasks that an incumbent deals with. Indeed, Morgan's survey of 892 SSMs shows that SSMs feel that stipendiary clergy fail to take them seriously. Her respondents noted

⁷⁷ Morgan (2011) provides some evidence to suggest that this is the current expectation of bishops and incumbents with respect to self-supporting priest associates across the Church of England.

⁷⁸ As of 2011, self-supporting ministers (SSMs), which include priest associates or assistant priests, formed 27% of the ordained Church of England workforce in England (Morgan, 2011, p.4).

⁷⁹ In general, SSMs are heavily involved in ministry in the church, giving an average of more than 30 hours a week to parish ministry. Morgan excluded House for Duty clergy as the provision of a house, though not a stipend, meant that such clergy were not altogether self-supporting (Morgan, 2011, p.23).

that at times they had been referred to as ‘hobby priests, weekenders or volunteers.’ Morgan, herself a SSM, strongly condemns this kind of derogatory comment, noting that

To describe unpaid clergy as volunteers or hobbyists is not only condescending but theologically indefensible. All clergy are called to their vocation. No ordained person is a volunteer. (Morgan, 2011, p.14).

However, full-time Anglican priests have often made significant sacrifices in their personal lives in order to be ordained, perhaps by moving to a different part of the country, with some giving up highly paid secular jobs, homes, friends and schools in which their children were happy. Indeed, perhaps it is a matter of degree since for Roman Catholic priests, renunciation of the potential of marriage and children is surely an even greater sacrifice for the sake of the gospel?

The question arises: is the requirement that curates demonstrate that they have met one or other of the two sets of Learning Outcomes likely to further deepen the divisions between curates aiming for different foci of ministry after curacy?

Given these provisos, it is clear from Table 2 that there are a number of areas where the 3 documents are not aligned. For example, rather than addressing areas of mission covered in the Ordinal and in the Learning Outcomes, the Canons appear to assume that engagement in the cure of souls as a whole equates to mission, and indeed, traditionally, following what some term a ‘Christendom’ model of the church, that has often been the case.⁸⁰ However, this reading cannot always be assumed. In some branches of the Church of England, particularly perhaps in churches where there are gathered congregations, with geographically dispersed members, direct personal evangelism, or the provision of nurture groups or programmes such as the Alpha course are understood as missional activities, rather

⁸⁰ For example, see table in Frost and Hirsch, 2003, pp.8f.; p.9, comparing key features of the ‘Christendom mode’ of the church with the ‘emerging missional mode’, including seeing ‘the church as central to society’; placing an emphasis on buildings and an attractional approach to mission; and emphasizing the stipendiary clergy as pastors and teachers.

than the visiting of the sick, which may be limited (for reasons of practicality or lack of time, for example) to committed Christian members of the church who are ill.

Another difference between the three documents is that the ability to initiate and facilitate change is required in the Learning Outcomes but is not referred to in either the Canons or the Ordinal. Given that this might be considered to be a key part of the role of any leader, it is noteworthy that it has not yet been included, either in the 2005 revision of the Ordinals, or in the 2012 version of the Canons.

Further, the ability to enable collaborative leadership, to supervise others, and to exercise *episcopate* is clearly required from the Learning Outcomes but is virtually absent from the *Service for the ordination of a priest* and entirely absent from the Canons, other than the requirement in Canon C24.7 for clergy with the cure of souls to consult with the Parochial Church Council (PCC).

With respect to thinking about the cure of souls in terms of healing from sin, the ministry of exercising discipline in the church and of proclaiming absolution is referred to in the Ordinals but not in the Learning Outcomes. This omission is especially surprising as the delicate art of the exercise of these areas of priestly and episcopal ministry should surely need careful training and some kind of assessment at the culmination of its initial stages.

Summary

To summarise sections 2.1, 2.2 and 2.3 above then, the Church of England has three key documents which are important for clergy to take note of: the service for the ordination of priests, the Canons, and the House of Bishops Learning Outcomes for curacy. It is evident that these documents are not aligned with each other. This is thus a further source of confused expectations about the role of the ordained.

So while the term the 'cure of souls' may once have been understood as encompassing the entirety of the role of the parish priest in the same way as the phrase 'the cure of bodies' may be understood as a term denoting the role of a medical doctor (McNeill, 1977, p.vii), the leadership role of the clergy in the Church of England is sometimes seen as synonymous with the cure of souls, and at other times as set against the stronger emphasis on pastoral aspects of ministry generally understood to be exemplified by the term 'cure of souls'. To compound the problem, the above analysis suggests that the usage of cure of souls' terminology is in decline, and the language of leadership is more common since neither the Ordinals nor the Learning Outcomes employs the term directly.

With respect to the four reasons for the confusion of clergy roles, some of the issues are typical for the Church of England, as compared with other denominations since the Church of England tends to be more 'democratic' than, for example, the Roman Catholic church, because it has both an episcopal strand of decision making and also a synodical strand, by which lay people have an equal voice with the clergy and the episcopate. Thus the Church of England's structures can cause confusion about the nature of ministry. This comes back to confusion between the concept of leadership in the church and the cure of souls, with both lay and ordained uncertain about where the boundary lines of responsibility for both lie.

As the above analysis indicates, there are a number of questions which remain to be answered. For example, if they are not taught about it in IME 1-3, and it is not a required outcome of IME 4-7, how do stipendiary clergy find out what is expected of them when they are invested with the cure of souls? What is expected of assistant priests who are ordained with the expectation that they will have authority and responsibility in the Church, but are not formally given a share of the cure of souls? How do Ministers in Secular Employment (MSEs) find out what is expected of them with respect to their priestly ministry in the work place, since

there are no curacy Learning Outcomes specific to them and they are required to meet the parochially based Learning Outcomes for associate clergy.⁸¹

3. FACTORS BEHIND CHANGE OF LEADERSHIP ROLE FOR THE CLERGY

We have just seen that one of the four main reasons for role confusion of the clergy is the debate about what ministry entails. We have also seen earlier that the secularisation debate has driven different expectations of the clergy. In addition, as demonstrated above, as part of the changing understanding of the role of the clergy, key documents of the Church of England have given greater emphasis to the role of the clergy as leaders, with a corresponding diminishment of the use of language about the traditional pastoral role of the clergy.

We could list two further factors which appear to have driven this shift in terminology, with its attendant expectations of the role of the ordained.

Bishops and their expectations

Sometimes, bishops (and also archdeacons and area deans) have found that whilst they have, in their sphere of responsibility, excellent priests who fit the traditional pattern of pastoral ministers, what is really needed is good organisers, managers and administrators.⁸² They see the pastoral ministry of the church as that which can be offered by any suitably gifted member of the laity, on the basis of the ministry of all the baptised being exercised in the church rather than it being the primary domain of the stipendiary clergy. One consequence of collaborative ministry is the need for oversight and supervision of the different ministries, resulting in a greater emphasis on management and leadership, as can be seen in the incumbent focus learning outcomes for curacy. Linked to this, in a less noticeable way, as noted

⁸¹ This is also the case for school chaplains and other sector ministers; for OPMs; leaders of ethnic minority congregations; and for ordained members of religious houses.

⁸² Cameron and Pattison (2005, p.70) make a similar point. See also Pattison, 2000b, p.287.

previously, there has also been a ‘trickle-down’ of the work of *episcopus* from bishops to parish priests. Thus, Croft (1999), Grundy (2011) and Greenwood (2009) all demonstrate a broad understanding of the place for *episcopus* in the church, while Greenwood sees *episcopus* as also devolving onto lay volunteers, since they may have responsibility for overseeing, steering and supervising teams and groups of other lay people in the church (Greenwood, 2009, 21-25; 121; 127f.). However, bishops also need paid and accountable ‘staff’, which in the Church of England’s case is almost always the stipendiary clergy, to enable local churches to comply with the increasingly bureaucratic requirements of a present day not-for-profit voluntary sector type of organisation.⁸³ Thus, today’s incumbent of a parish or group of parishes is not just expected to be able to minister effectively; part of his or her role is also to ensure the parish/ benefice’s compliance with statutory legislation relating to important matters such as child protection, data protection, health and safety and employment law.

In contrast, parochial clergy today are also expected by their bishops to actively lead their churches in different ways of mission from the Christendom model underpinning the ecclesiology of Canon C24 (Church of England, 2011), which viewed church and state as closely related, with the parish being viewed as the locus for pastoral ministry by Church of England clergy even if most of its inhabitants never set foot in a church service. Furthermore, since the introduction of *Mission Shaped Church* in the Church of England, and with the proliferation of literature about missional movements from the global church (e.g. Hirsch, 2006; Hirsch and Catchim, 2012; Hybels, 2002), together with the demise of the ‘one priest-one parish’ aspiration in the Church of England, clergy have not infrequently been involved in deconstructing their role (for example, Lewis Anthony, 2009).

⁸³ This is not to imply that such regulations are not necessary or important: for example, Disclosure and Barring Service (DBS) checks are required of all volunteers working with children and young people in churches, and safeguarding is a vitally important aspect of church work (The Protection of Children Act 1999: <http://www.legislation.gov.uk/ukpga/1999/14/contents>); facilities for disabled congregants are required by the Disability Discrimination Act 1995 (<http://www.nidirect.gov.uk/the-disability-discrimination-act-dda>), and if our churches are to be fully inclusive, such requirements are a matter of simple justice.

Contemporary writers on ministry and the church, such as Avis (2005); Roxburgh (2006; 2010); Croft (1999; 2002), as well as bishops, look for church leaders to be missional leaders rather than pastors or priests whose role is based on traditional patterns of ministry. Thus, the proposed new, and as yet unpublished Formational Criteria (FCs) for curates place more emphasis on evangelistic and missional aspects of ministry than the LOs.

A clash of cultures?

The point made above may have come about because there has been conflation of the two sociological divisions of the church as institution and as organisation. In its review of the work of the Archbishops' Council, the *Archbishops' Council service review report* (Urquhart, 2005) questioned the structures which support parish ministry, based on 'a model whereby the centre advises and provides services to dioceses who in turn support their parishes' because, as the Report noted, 'the church lacks a clear vision of the organisational model at which it might wish to arrive.' Although unstated, in this context the comment undoubtedly referring to the central services, the same point could be made about the structure of the whole Church of England. In the intervening years, although the divisions of the Archbishops' Council have been restructured, with the loss of several jobs, the structure of the established church has changed little. Perhaps such organisational development of the Church of England is an impossible task.

An anonymous letter to the *Church Times* in July 2013 alleged that one of the English dioceses was over staffed and financially demanding, with no consultation about its financial difficulties with the parishes on the ground.⁸⁴ Central diocesan offices may also be accused of a tendency to make 'top-down' decisions which are expected to be implemented at local church level, even if this is challenging or inappropriate.

⁸⁴ The following week in the *Church Times*, the Diocesan Secretary of the diocese in question gave a strong rebuttal. *Church Times* 19th July and 26th July 2013.

At the heart of both issues is the fact that central and diocesan services operate on a different model and from the perspective of a different discourse than those upon which the Church of England functions at parochial level. Thus, when analysed using Selznick's framework of organisations and institutions (Selznick, 1984), parochial and diocesan structures can be seen to be in marked contrast. Selznick's models are idealisations, and he comments that most situations are 'complex mixtures' of the two models.⁸⁵ This is true for local parish and diocesan structures in the Church of England. However, in general terms, diocesan services are normally provided from a central office base in each diocese, overseen by a Diocesan Secretary, a Board of Finance, and a number of other Boards and/or Councils accountable to the diocesan synod and the bishop. Often organised into several departments (e.g. Finance; Buildings; Training etc.), such bodies 'allocate tasks, delegate authority, channel communication' in relation to the support that they give to local clergy, parishes and church schools, and to their internal operations (Selznick, 1984, p.5). Thus diocesan offices function as organisations in Selznick's terms, with clear boundaries, purpose, and tasks. Full and part-time staff for diocesan offices varies from about 25 to 75, depending on the size of the diocese.⁸⁶ Operating under statutory employment law rather than canon law, they have formal contracts and job descriptions, and work to rules and protocols, and often to agreed sets of values. They are regularly appraised against measurable set objectives and targets. Regular reviews of staffing levels and work are conducted, and with the limited financial resource base upon which such offices operate⁸⁷, much attention is given to prioritising work which is deemed strategically important, and managing the organisation in ways which keep it 'lean and ... co-ordinated'. As Selznick comments, this kind of structure is a 'strictly rational way of organising human effort for specific goals' (Selznick, 1999).

⁸⁵ He also refers to them as a continuum (Selznick, 1999).

⁸⁶ Some larger parish churches have a staff of 25 or so full-time, part-time paid and volunteer staff but are not included in this analysis.

⁸⁷ Finance to enable central diocesan services comes from the collection of money from members of local churches: the 'parish share.'

In contrast, the Church of England in general, and in particular, its local parochial expression, functions as an institution⁸⁸. In Selznick's terms, this is a different kind of social body 'with historic roots that are embedded in the fabric of society' (Percy, 2011, p.41). It has its own 'distinctive identity': the Church of England's identity is sustained by its national establishment functions, as well as by its local expression, seen in caricature as being based around historic buildings of characteristic form in every community, functioning to 'hatch, match and despatch' parishioners. To its adherents, the church as institution is based on its gathered life of worship and *koinonia* (Graham, 2012, p.1). It is a social structure 'infused with values', which over time, has undergone processes of adaptation to pressures from within, and from outside of the community, nationally and locally, that have enabled it to become important for its own sake, and that is not seen as 'readily expendable' as would be an organisation. When structural or operational changes are proposed, particularly at local church level, there is often great resistance, even from people who rarely (if ever) attend (Selznick, 1984, p.17-19). Whilst diocesan offices are managed, local churches are led, by clergy and by bishop's officers such as Church Wardens.

Diocesan offices and local parish churches can be further contrasted in terms of their culture. In his formulation of a theology of change, Percy argues that local parish churches are 'like local voluntary associations', with their members, relationships, clergy and context as 'the primary focus of value for an ecclesial community' rather than diocesan structures (Percy, 2000, p.177). In contrast, Cameron mapped five different congregations (of different denominations) against a set of ten criteria for an 'ideal type' of an association, which she had compiled from a range of sociological sources (Cameron, 2004, p. 142). She concluded that none of them could be said to be associations as they did not fully meet the criteria of the ideal type, and called for a 'more nuanced approach to the organizational

⁸⁸ This is despite having some features of organisations, such as different roles, a legal framework within which those roles are exercised etc.

analysis of congregations' (Cameron, 2004, p. 148). Percy's approach is more 'broad-brush' and seen as being the other pole of a continuum with Weber's bureaucratic ideal type (Weber, 1978, p.956), is used as an analytical tool to consider social groupings in Figure 2, devised for this thesis.

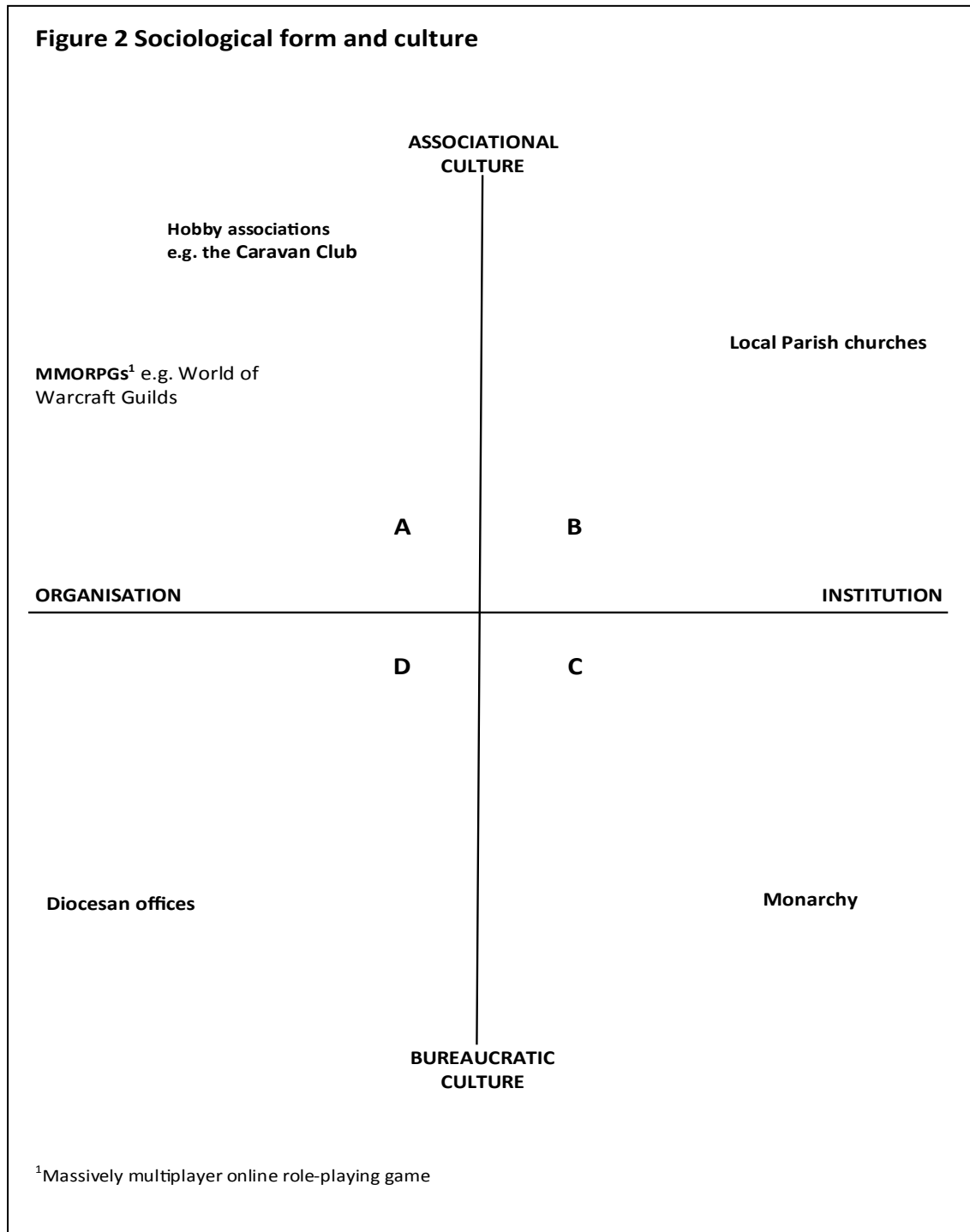
People are drawn to the local church because it offers, amongst other things, a sense of community and fellowship; a place for the expression of Christian faith, mission and ritual; opportunities to engage with the sacred, and with service within the household of faith and in the wider community; or perhaps an arena for faith and character development. A voluntary association may be well organised, 'formally constituted' (Cameron, 2004, p.142), with structures and systems to facilitate relationships and the achieving of the objectives of association, or it may be a loose, informal affiliation of people drawn together by a common interest.⁸⁹ Other than the larger mostly city churches which support extensive staffs, Church of England churches may have one, two or at most three paid staff, generally clergy, though some parishes/benefices have paid administrators (often working part-time). The stipendiary clergy, while contributing to and operating within this associational culture, often in a largely autonomous way, are also connected to the wider church and the central diocesan services, by virtue of their episcopal ordination and accountability, together with their stipend.

However, diocesan offices tend to have a much more bureaucratic organisational culture than local parish churches. Whilst Weber's idealised framework of a bureaucracy has been much criticised, for example, for maintaining that such a

⁸⁹ Cameron rightly points to 2 defining features of associations: members have to meet certain criteria, and there is a democratic decision making procedure (Cameron, 2004, p. 143). Anyone can join a particular Church of England church, either by living in the parish, or by regular attendance at the church, and by requesting that their name is added to the electoral role. Baptism is more of an expectation and a hope than a qualifying characteristic. Some decisions are made democratically by the synodical strand of the church, the Parochial Church Council (PCC), together with the incumbent, who represents the episcopal strand. Other decisions (such as who can minister in the church) are often made unilaterally by the incumbent. This is where the clash of cultures becomes interesting because the incumbent is part of the church bureaucracy (see below) as well as being appointed to lead the local associative ecclesial expression.

structure is the most efficient way to run an organisation, his central outline of such an idealised form still has validity and does not always need to be viewed pejoratively (Gajduschek, 2003). In particular, diocesan church offices are often organised hierarchically, with section or department heads managed by the Diocesan Secretary who is accountable to the diocesan bishop and synod, highly trained specialist advisers managed by section heads, and administrators managed by advisers. Lines of authority are clear, specified in job descriptions. Work is clearly delineated according to specialisms, even if at times there are pleas for staff to 'get out of the silos' of their specialisms to facilitate cross-departmental working and potentially, innovation, and to avoid duplication. As noted above, protocols and regulations are systematically and impartially applied and recorded, so that, for example, databases are maintained according to set rules.

If these four concepts are viewed as two intersecting continua, as in Figure 2, it is possible to suggest examples of bodies which function within each quadrant at various points along the two continua, as illustrated in Figure 2.



Beren Hartless 2013

Further, if Figure 2 is used as a ‘broad-brush’ analytical tool, it becomes evident that bodies which exist in diagonally opposite quadrants are very different. If features of bodies located in one quadrant such as their ethos, concepts, terminology, structures or expectations are transferred to or imposed upon a body in the

diagonal quadrant, a clash of cultures is inevitable. Thus, if a body in one quadrant sets the agenda for a body in another quadrant, this would account for misunderstandings, resistance and even conflict being experienced. An example would be if a diocesan office and the Bishop's Staff, operating out of quadrant D communicates a set of measurable diocesan objectives and targets to local parishes and benefices in quadrant B that they hope the parishes will meet, not surprisingly, there will be dissent, leading to letters like the one referred to above. Another example would be the end of curacy Learning Outcomes which have been devised centrally (quadrant D) and then made a requirement for curates who are operating in quadrant B. The institutional/ associational and the organisational/ bureaucratic have been conflated. When this happens, and power is exercised so that people in one quadrant are dominant over people in another, the less powerful will feel diminished and undervalued, thus leading to resistance.

The outcome of these interrelated factors is that a clash of expectations about whether clergy are to focus primarily on the pastoral ministry to which they feel they have been called, or on management and leadership, has arisen and has exacerbated the confusion about their role. Add to that differing expectations about the role of the clergy brought about by thinking about ministry from different ecclesiological perspectives, and it is hardly surprising that those who are ordained struggle to get clarity about their place in church or society.

Chapter 3 will examine aspects of the cure of souls in relation to the work of the ordained more closely.

CHAPTER 3: LOOKING AT THE CURE OF SOULS IN DETAIL

As noted in Chapter 1, there are several ways of understanding the term ‘cure of souls’ in the Church of England. The term can be understood as the spiritual oversight of, or the responsibility or authority of an incumbent to minister to everyone who lives in the geographical area known as a parish. It is also used of pastoral ministry in such a geographical area in general, and of pastoral care in particular. The exercise of the ministry of reconciliation, with repentance being met by priestly absolution is seen as the meaning of the term ‘cure of souls’ (Chryssavagis, 2000 p.11; Kidder, 2010; O’Neill, 1951), and in this sense, today, may be included in the specialised work of spiritual direction and counselling with individuals, which is also seen as the cure of souls. Alternatively, the phrase is used to refer to evangelism, Christian nurture and discipleship development, or to preaching. The term is further used as a collective term for all ministry. These activities can be characterised as the gathering, embedding and nurture of people in the Christian faith, at whatever stage of faith they may be.

These interpretations can be grouped into three categories: firstly, those aspects that relate to the technical interpretation of the cure of souls in the Church of England. Secondly, interpretations that are based on the underlying ‘more fundamental’ meaning (Kolbet, 2010, p.10) which is about the ‘healing treatment’ of souls: that is, the treatment offered to spiritually heal souls. Lastly, interpretations which are essentially a range of expressions of the fundamental sense above, that is, the care of souls as practical nurture.

1. 'RECEIVE THIS CURE OF SOULS, WHICH IS BOTH MINE AND YOURS':⁹⁰

THE CURE OF SOULS AND THE TECHNICAL SENSE OF THE TERM WITH RESPECT TO THE ROLE OF THE CLERGY IN THE CHURCH OF ENGLAND

Aspects of the interpretations of the term cure of souls listed in Table 1A which relate directly to the role of ordained ministers in the Church of England today, and the questions and issues these raise, will be considered next.

There are two possible ways of understanding the phrase 'cure of souls' in its technical sense, with respect to the Canons of the Church of England (Church of England, 2011): firstly as responsibility for the administration of pastoral ministry in a geographical area (Hill, 2007, p.64), and secondly as the authority and responsibility for the spiritual well-being of people in a geographical area.

With respect to the first of these, Hill's summary of the activities relating to the cure of souls as the administration of pastoral ministry could itself be understood in two ways: as the duty of the incumbent to carry out pastoral parochial ministry; or as the responsibility for the oversight and coordination of pastoral parochial ministry, and the management and supervision of those to whom such ministry has been delegated.

In practice, which approach is taken often depends on the size of the parish. Basing his argument on empirical research by Rothauge on church size and growth in America⁹¹ (Rothauge, 1983), Oswald points out that in so-called 'Family Churches', which have less than 50 members, the incumbent can be no more than chaplain to

⁹⁰ Ely Diocese, date unknown, p.4.

⁹¹ Following Croft, 1999, pp.194f., the assumption is made here that in terms of church numbers, structure, leadership and functioning, what appertains, in Rothauge's research and Oswald's comments, to the Episcopal Church in America is also applicable in general terms to the Church of England.

the real leaders, who are generally powerful longstanding lay members whom Rothauge terms 'patriarchs and matriarchs'. In 'Pastoral churches' which have around 50-150 active members, the incumbent is the person to whom people in the church relate pastorally; although she or he may delegate aspects of pastoral ministry to trusted others, the major part of the practical pastoral ministry relies on the central figure of the priest. In larger 'Programme churches', where numbers of committed members range from 150-350, the incumbent has the role of managing and supervising the ministry of lay and ordained colleagues who each lead teams to perform different areas of pastoral ministry (Oswald, 1991).⁹² Thus, in Family and Pastoral churches, the incumbent carries out most of the pastoral ministry, although in the smaller churches, that might be ministry to the patriarch or matriarch and their close associates, family and friends. This would correspond to the first interpretation of Hill's summary. However, in Programme churches, pastoral ministry is delegated to a range of lay or ordained people; thus the second interpretation of Hill's summary is more apposite.

A problem arises if those clergy trained and formed (before ordination and/ or in IME 4-7) within Programme churches, operating within a model where the incumbent 'administers' pastoral ministry performed by others, are subsequently deployed as incumbents in much smaller churches. In such situations, instead of managing supervising other ministers, as they have been trained to do, they find that they have to exercise pastoral ministry on their own. As discussed below, this can result in a great deal of stress.

The second possibility is that the cure of souls is understood to be the shared bearing, by the incumbent of a parish and his or her bishop, of the spiritual responsibility for all the people of the parish, churched or unchurched (Canon C24; Church of England, 2011). The implication is that assistant priests have no part in

⁹² In 'Corporation churches', with numbers over 350, the incumbent becomes a visionary figure-head for the church, with most ministry being conducted by teams which are supervised by staff who, in turn, are each supervised by other clergy or, occasionally, by experienced and trusted lay leaders.

the cure of souls understood in this sense, unless aspects of the cure of souls are delegated or devolved to them. Thus, as the cure of souls as spiritual responsibility is given to the incumbent at his or her licensing and induction (see above), and reference to it in relation to those with whom the incumbent collaborates in ministry, including associate clergy, is not included in the Canons or the Ordinals, even if included in the licensing service, which is not always the case, it is difficult to conceptualise the sharing of the cure in this sense, beyond the incumbent and the bishop. The question arises, is the incumbent therefore still expected to bear this particular spiritual burden, and if so, is it to be borne largely on his or her own (other than in some undefined way with the bishop)?

In practice, this interpretation of the cure of souls in terms of spiritual responsibility is not well understood and is seen as a somewhat nebulous concept. Yet nebulosity is clearly a position that the Church of England favours, in that the meaning of such terms can be left open, and a range of interpretations placed upon them. Thus, one interpretation of the term 'cure of souls' in this sense is the expectation that it is the duty of the incumbent to pray consistently and faithfully for the people of the parish, even if the parish consists of 5,000-15,000 souls, or to be held to account before God, in some way, for their spiritual state, as is implied by the 'watchman' image introduced in the priest ordinal, drawing on Ezekiel 3.17; 33.7 (The Liturgical Commission of the Church of England, 2007 p.37). The numbers of potential parishioners indicate the impossible challenge that such interpretations present if taken literally today. In consequence, this understanding can be seen to be outdated. If taken literally, it can also be a cause of great anxiety to conscientious clergy, and ultimately, may lead to burnout (Clinton, 2011). In addition, for large city churches with predominantly gathered congregations, in parishes which have been largely depopulated due to housing being replaced by office blocks and retail businesses, the notion of the cure of souls relating to pastoral ministry in a geographically defined area is irrelevant. In any case, pastoral care is often offered by lay leaders of house groups, rather than by the clergy who have much more of a

management role. If this interpretation of the cure of souls is unworkable for any of these reasons, other meanings may be implied at services of installation of new incumbents.

The cure of souls and the care of souls: parochial expectations of the ordained and their impact on the clergy

In terms of the usage of the phrase 'cure of souls' in relation to pastoral ministry in general, Lewis-Anthony is highly critical of the way in which Church of England clergy are perceived nationally and locally, and of the tendency of some clergy to live out the projections of others, attempting to be all things spiritual to all people (Lewis-Anthony, 2009, p. 48-74). In listing all the activities of parochial clergy, and drawing on the empirical research of Warren (2002) into Anglican clergy, Lewis-Anthony suggests that such an activist pattern of ministry causes stress and clergy breakdowns from exhaustion and pressure. He calls this 'Herbertism'.⁹³ For example, he notes that rather than being a witness, a 'weaver' of community and a watchman (*sic*) who observes and comments on cultural developments of society, the incumbent's role is commonly understood as being seen amongst his or her parishioners, attending local functions and chairing school governors meetings and a range of other community groups (Lewis-Anthony, 2009, p.46, 47). Thus, the role of the incumbent is as an '*animateur*' of the local community.

However, Lewis-Anthony fails to give such a model of ministry a specifically Christian 'spin'; it could also be characterised as one in which incarnational mission has a high priority. In addition, the duties of the incumbent in Canon C24: baptising; catechising; teaching; conducting pastoral visits; marrying; burying; leading worship and praying for parishioners (Church of England, 2011) are part of the wide and rich

⁹³ In reference to the omniscient pastor model of Anglican ministry supposedly inaugurated and commended by the Rev. George Herbert in the 17th Century in his book *A Priest to the Temple* (or *The Country Parson*). However, Herbert only exercised priestly ministry for three years before his premature death in 1633.

range of ministerial activities associated with this second sense of the cure of souls, as pastoral ministry. The challenge today for the priest who has taken up such a role is that whilst all these areas of ministry may be simultaneously both demanding and fulfilling, the reality, as noted above, is that parochial populations make consistent attention to them all a task beyond that which is achievable by an individual minister. Indeed, Clinton notes that pastoral care including visiting takes up only 11.3% of a typical working week for ministers (Clinton, 2011, p.7).

A number of these activities can be undertaken by any priest, not just the incumbent of a parish; they can also be done by licensed or unlicensed lay people, although church weddings are normally conducted by priests.⁹⁴ Thus, the Church of England has invested widely in the concept of collaborative ministry, offering training to lay people, some of whom are in ministry teams; others who undergo more extensive training and often, after licensing as Lay Ministers (Readers), take on considerable areas of ministerial responsibility alongside the incumbent of a parish or benefice. However, whilst ordinands and trainee clergy in the Church of England are selected, trained and assessed against the criterion of collaboration, this is often poorly understood and not infrequently seen as referring to consultation rather than delegation (Advisory Board of Ministry, 1998, p.41, 42).

2. SOUL 'HEALING'

The underlying 'more fundamental' meaning of the cure of souls (Kolbet, 2010, p.10) which is about the 'healing treatment' of souls is explored next. It has been analysed under four main categories, each of which is considered next in turn: evangelism: by which unhealed souls are reconciled to God and initiated into the kingdom of God; preaching: by which individuals are invited to consider their need for healing from sin; pastoral counselling through which people who are suffering

⁹⁴ Occasionally by deacons – see Supplementary end material in the Canons (Church of England, 2011).

spiritual dis-ease are enabled to see the need for healing by reconciliation with God; and corporate, and informal and formal individualised rites of reconciliation of a penitent with God through confession and absolution (Table 1B).

Evangelism: by which unhealed people begin to see the need for healing by reconciliation with God.

Discussion of evangelism as a specific aspect of the cure of souls is not an area which has been explored in depth by theologians, relating perhaps to an understanding that the repentance and reconciliation with God of new believers is basic to this aspect of ministry.

Particularly when considered in relation to the view of mission held by missiologists such as Bosch (Bosch, 2008; 1991) and Abraham (Abraham, 1989, 2008), evangelism can be seen to be an integral element of the fundamental meaning of the cure of souls, since evangelism, understood in this way, involves helping people begin their life in the Christian faith, ultimately to enter into the fullness of their salvation. Evangelism thus becomes one stage in the healing of souls in the sense of facilitating their reconciliation with God and their entry into salvation.

In his classic work, Abraham outlines his view of what is involved in the 'polymorphous ministry' of evangelism, arguing that it consists of 'that set of intentional activities which is governed by the goal of initiating people into the kingdom of God for the first time.' (Abraham, 1989, p.167; 95; and see also Abraham, 2008, p.19). He analyses evangelism into six dimensions: the 'corporate, cognitive, moral, experiential, operational, and disciplinary'. Thus, evangelism involves individuals becoming part of the community of faith through baptism; being introduced to the Christian faith's propositional content of belief; learning to appropriate a Christian moral perspective; receiving assurance of faith through the presence of the Holy Spirit; being open to receiving and developing one's spiritual

gifts 'in the service of the church and the world'; beginning to practise basic spiritual disciplines such as prayer, Bible reading, and participating in Christian worship (Abraham, 1989, p.102-103; 140f.; 152; 161f.).

Abraham's analysis is useful in that its six elements demonstrate that evangelism can be seen as a process, within which the individual elements may be experienced in any particular order. The key point that Abraham makes is that full initiation into the eschatological rule and reign of God occurs when someone has entered into all these dimensions. His framework is also helpful as a checklist for the church to ensure that evangelistic activity is not just focused on proclamation, or on church growth.

However, whilst noting the agency of God, and specifically, God the Holy Spirit in making people aware of their alienation from God (Abraham, 1989, p.168, p. 121; 2008, p.30), and about God's gracious acting in his church through worship, prayer and preaching, he says comparatively little about the way that God works to enable Christians to communicate the good news of Jesus Christ to those who have not yet come to faith. Nor does he analyse in depth what, in the light of the notion of the cure of souls, might be considered to be of first importance: the reconciliation of people to God and spiritual healing.⁹⁵

Also, confusion can arise when some of Abraham's six elements are seen as part of a subsequent process of discipleship development (see below) rather than as different dimensions of evangelism (Chilcote and Warner, 2008, p.216). For example, exploring the use of one's spiritual gifts may be understood to be a gradual process which happens throughout one's Christian journey, rather than in its initial stages, as part of initiation.

⁹⁵ Leech, on the other hand, sees baptism as a sacrament of spiritual cleansing and healing, and favours its inclusion in a Eucharistic worship setting (Leech, 1994, p. 117). Similarly, Chryssavagis notes the relationship between 'the illumination of baptism' and the 'Passion and Pascha of our Lord', through which 'the healing of all wounds' is enabled (Chryssavagis, 2000, p.2).

In his process evangelism schema, Cottrell takes a similar approach to Abraham, expecting most of these stages to take place in catechumenate-style nurture groups. He discusses the stage of conversion in terms of repentance, commitment and 'the step of faith', and notes that 'the final stages of preparation for initiation needs to include a definite invitation to take seriously the gospel call to repentance', reminding his readers that the baptismal liturgy includes statements of 'repentance and reorientation'. He further notes that rites of reconciliation can be helpful in giving baptism and confirmation candidates the assurance that their wrongdoing, moral failures, and alienation from God have been forgiven (Cottrell, 2006, p.83-86). Here, there is clearly overlap with the cure of souls understood as evangelism, and as confession of sins.

Whilst presiding at baptisms is normally part of the role of the clergy in the Church of England, other aspects of evangelism as characterised by Abraham, such as running nurture groups in local churches, can be, and frequently are, led by lay people. In addition, the Church of England's Church Army is explicitly made up of gifted and trained evangelists who are deployed into parishes to stimulate the church to engage in mission, and to lead its evangelistic efforts. Thus, this interpretation of the cure of souls is not one which is reserved to the ordained.

The cure of souls as ongoing Christian discipleship and formation

One of the House of Bishops Learning Outcomes specifies that by the end of curacy, clergy are able to nurture others in their faith; this presumes competence in both working with individuals to help their discipleship development, and in enabling corporate faith development, for example through nurture courses such as Emmaus, which in the three years during which it is intended to be run, goes beyond Christian initiation. Curates are also required to demonstrate a well-grounded Christian lifestyle, behaviour and attitudes, offering a model of integrity and godly character which will foster a wider acceptance and trust of Christian

ministers by society, as well as providing a pattern and example for church members to follow. The underlying assumption appears to be that as representatives of the Christian church, consciously or unconsciously, the ordained have a part to play in the development of a Christian ethic, and moral lifestyle in others. The question it raises in terms of the cure of souls and of church leadership is that whilst this model of Christlikeness tends to be found as much amongst the laity as amongst the clergy, to what extent can the following of a model in itself be curative? In other words, if a Christian believer follows the pattern of life of a godly person (ordained or not), can this in itself lead to the cure of his or her soul? If discipleship can be said to be caught rather than taught, then this may be the most effective way of ensuring Christian formation, and may be observed in the way that house groups have been found to be an effective tool in bringing about Christian formation as an ongoing process.

The cure of souls as preaching

As the cure of souls, preaching has had a long history, with considerable development as will be further discussed in Chapter 4. From the time of the early church, the preaching of the gospel provided the challenge that brought people to faith in Christ. As part of liturgies that began to be shaped by the patristic church, the sermon 'became a vehicle for expounding doctrine and practices and for educating new and old Christians about correct patterns of moral behaviour and spiritual life' (Amos, Green, Kienzle, 1989, p.x, xi).

As well as in the early centuries of the church, where exhortation to repent of sins took place through catechetical preaching, such as is shown in the 4th century in the twenty-three pre-baptismal lectures of Cyril of Jerusalem (Cyril, *Catechetical Lectures*), in the early middle ages, sermons were used evangelistically and for the nurture of new believers in Christian ethics. This can be seen from the sermons of the 10th century Oxfordshire abbot Aelfric, who preached about the eight 'chief sins'

in his homily for the 3rd Sunday in Lent, (Thorpe, 1846, p. 220; 222; Green, 1989, p. 61-74) having reminded his congregation on the 1st Sunday in Lent, 'Mercy is the medicine of sins; it redeems from eternal death, and allows us not to come to perdition.' (Aelfric, *Sermones Catholici*, p. 103).

Thus, one aspect of preaching involves laying before congregations the scriptural basis of an ethical Christian lifestyle, with the aim of helping believers to think through issues that are relevant to their lives and Christian discipleship, and to examine them in the light of the gospel. It is a form of theological reflection in which those who preach and those who listen are corporately engaged. Leech, holding that 'preaching is an essential part of the cure of souls', sees 'the sermon itself...as a vehicle of God's forgiveness' and notes the way that sermons can face people with their sin, and offer 'the word of reconciliation' and the forgiveness of God (Leech, 1994, p.201), or as question 89 of the Westminster Shorter Catechism (1647) explains, 'the preaching of the word (is) an effectual means of convincing and converting sinners... building them up in holiness and comfort'.

In Brown's terms, whilst failing to connect preaching directly with confession, this is prophetic preaching which brings about transformation: those who listen to the preacher are gradually changed into the likeness of Christ. This may involve challenge about faith, belief, attitudes, actions, behaviour and values. It may involve exhortation to avoid or turn away from sins. It will be sterile and fruitless if the preacher has not already engaged with God over the subject matter and allowed the challenge of the Spirit to transform him or her beforehand.⁹⁶ However, it is not easy to preach, or to listen to, such astringent medicine for the soul. Writing about the tendency for preachers and congregations to prefer preaching about the softer, more pastoral side of the birth of Christ, for example, she notes the need to hold both in a creative tension, ensuring a balance between the two

⁹⁶ It is important that preachers carefully avoid piling false guilt on their hearers, or instilling or reinforcing feelings of shame when no actual sin has been committed (Pattison, 2000c.).

approaches, 'The temptation is to divorce the pastoral and the prophetic when the world sorely needs the prophetic element' (Brown, 2009, p.102).

Brown also sees preaching as pastoral care, bringing comfort, especially as part of pastoral offices such as funerals and weddings (Brown, 2009, p.95-102; 108-114). She argues that pastoral preaching needs to be part of regular Sunday worship since in any congregation, there will always be people with pastoral needs that they have brought to God to hear his word of comfort and consolation, or just to work out the next 'small steps' (Brown, 2009, p.99). In addition, if people have learned to trust the preacher who preaches pastorally, they will be more ready to accept prophetic preaching: 'Without the pastoral element we cannot connect with our hearers, but without the prophetic element we deny them the opportunity for transformation' (Brown, 2009, p. 103).

Here, then, is an area of overlap: preaching can be seen as both pastoral care and prophetic challenge, and each can be understood as constituting the cure of souls. Should they then be included as aspects of an overarching category of pastoral ministry, so that the cure of souls is understood in this broader sense?

In addition, in the present day, although didactic sermons are nothing new, with biblical knowledge being at an all-time low (Durham University, 2009), preachers may find that they need to explain the basics of the Christian faith, or to clarify the cultural context at the historical period of the Biblical passage, or simply to expound what the text means for their congregations. The sermon as teaching can also be viewed as part of the cure of souls if it is seen as an aspect of pastoral ministry, even if it has no specifically 'curative' content.

Yet preaching can also be evangelistic, designed to encourage people to recognise their need of God in their lives. The proclamation of the gospel in such a way can

be both pastoral and/or prophetic, and takes courage and care on the part of the preacher.

Thus, preaching continues to be an important element of Christian worship. However, empirical research conducted by Clinton shows that stipendiary clergy (which presumably includes both incumbents and curates) spend about 13% of their time in preaching and preparing to preach (Clinton, 2011, p.7). This is less than the amount of time spent on administration and organisation, (19.3%). In some Anglican churches this is because the incumbent delegates preaching to other clergy or laity, so for example, in Holy Trinity Brompton, a very large evangelical church in London, in the four weeks of July 2013, at the twelve services held, eight sermons were preached by clergy (none of whom was the rector), the other four were preached by lay people (Holy Trinity Brompton, 2013); at a much smaller church, All Saints, Streetly, in the Diocese of Lichfield, the Ship of Fools 'mystery worshiper' who attended a service on 17 March 2013 and wrote a report for the web site (Ship of Fools, 2013) found that the sermon was preached by a lay woman, although the vicar and the OLM were both present; in the Edgehill Benefice in the Diocese of Coventry (Edgehill Benefice, 2013) where there are three part-time clergy and three lay Readers as well as the full-time Priest-in-charge, all these regularly preach in the six churches of the benefice.

In some churches the relatively low amount of time given to sermon preparation and preaching may simply reflect the fact that the clergy lack the conviction that preaching can effect any change, so their sermons shrink to a few minutes of devotional homily, and congregations are confirmed in their comfortable illusions, rarely being given the opportunity to face the soul-healing, growth-inducing effects of wrestling with the scriptures. Hauerwas notes that Christians can easily neglect the discipline of being 'able speakers and hearers of the language of faith' which equips them to live in a counter-cultural way (Hauerwas, 2009, p.15). Preaching as the cure of souls is a constant challenge.

Pastoral counselling: a further method by which people are enabled to see the need for healing by reconciliation with God, and offered 'remedies for the soul' (Kidder, 2010, p. 229).

The rise of pastoral counselling offered by secular psychotherapeutic agencies has been noted already,⁹⁷ and Kidder demonstrates the difficulty of distinguishing between 'psychological models of psychotherapy and confession', since each includes admitting failings and wrong-doing, and expressions of regret (*ibid*, p. 231).

In 2011, Foskett, Baxter and Jenkins reaffirmed the Association for Pastoral Care and Counselling's⁹⁸ 1973 constitution, whose purpose they defined as consisting of both pastoral care and pastoral counselling, drawing on a full spectrum of insights from the psychology of human development to understanding mental health issues for individuals and communities (Foskett, Baxter and Jenkins, 2011). The intention was to develop a conversation between psychological and psychotherapeutic practice, pastoral counselling, pastoral care, and theology. They specifically note the Association's focus on recent research about 'the relationship between the ancient and recovered tradition of spiritual direction and counselling' (Foskett, Baxter and Jenkins, 2011). Benner also explores the links between psychotherapy and spiritual direction, and gives guidance as to who to approach for soul care, recommending either 'one's pastor' or 'a Christian counsellor in one's church or community' (Benner, 1998). As noted in the Retreat Association's article *Choosing a spiritual guide*, such ministry may be offered by members of religious orders, by pastorally skilled and wise lay people, or by an ordained person (Retreat Association, date unknown); thus, this ministry is not necessarily the sole preserve of the ordained. Indeed, the Orthodox theologian Chryssavagis notes the role of any Christian in offering such healing, 'We are required to assume responsibility as agents of forgiveness, as ministers of divine healing and compassion in the world' (Chryssavagis, 2000, p.16).

⁹⁷ See Chapter 2.

⁹⁸ Now the British Association for Counselling.

Pastoral counselling is also still offered in the Church of England, either as part of spiritual direction, or more informally, as part of parochial pastoral visiting by the clergy. Yet, today, it is not always easy for someone with a need for spiritual healing to present themselves to their parish priest for counsel because of the perception that the clergy are always busy. Leech's classic work links priestly ministry with spiritual healing, both through pastoral counselling, and sacramentally, in terms of reconciliation (Leech, 1994; p.116f.; 121-122).

The cure of souls and the ministry of reconciliation

The ministry of reconciliation is an intrinsic dimension of the cure of souls, since it is difficult to envision spiritual healing without repentance and reparation from actual wrong-doing.⁹⁹ In the Church of England there are two different ways that the ministry of reconciliation is offered formally: as an integral part of corporate worship in the form of confession and absolution, and in specific rites of reconciliation.

The Church of England reserves liturgical absolution to the priesthood; thus, priests officiating at the Daily Offices and pastoral Offices,¹⁰⁰ and presiding at baptisms and Holy Communion are the only officiants permitted to say the absolution.¹⁰¹ In formally absolving members of the congregation who confess their sins in public worship, the incumbent of a parish is clearly exercising his or her cure of souls, in the sense of both exercising spiritual authority,¹⁰² and performing pastoral ministry in a geographical area, that is, in his or her parish/benefice. However, absolution is

⁹⁹ Pattison makes the important point that shame needs to be clearly distinguished from real guilt, and while people who experience shame need to regain a sense of their self-worth, guilt is removed by confession and forgiveness (Pattison, 2000c., pp.90-91; 245; 248).

¹⁰⁰ That is, weddings, funerals and healing and other services.

¹⁰¹ There are a number of authorised absolutions available in the *Common Worship* corpus, from which the presiding priest is expected to make his/her choice.

¹⁰² Since the time of the early church, drawing on Matthew 16.19; Matthew 18.18 and John 20.23 such authority was referred to as the 'power of the keys' which means 'the power of granting or refusing absolution'. From mid-3rd century, the power of the keys 'was exercised by the clergy under the supervision of the bishop, and the laity took no further part. So, for example, Origen associates this power with the episcopate in his Commentary on Matthew, xii.14. (Kunze, 1953).

also proclaimed by other priests (such as associate clergy) who have not been formally invested with the cure of souls. Is the authority they exercise therefore delegated from incumbents to associate priests? Certainly, all Church of England clergy are required either to be licensed to, or given permission to officiate in, a parish, benefice or deanery by the bishop, which implies delegated authority. From the point of view of congregations receiving absolution, on the other hand, there may be little awareness of the technicality of this usage of the cure of souls, but the curative effects of absolution, bringing consolation, freedom from sins, and assurance of forgiveness by God, are significant, even if not always acknowledged. Thus, the interplay between the different dimensions of the cure of souls, even in relation to a single area of ministry such as confession, is complex.

The Church of England offers a range of penitential and liturgical material to aid its clergy in the reconciliatory aspect of the cure of souls.¹⁰³ As noted in Chapter 2, there is no requirement in the end of curacy learning outcomes for clergy to be skilled in the ministry of reconciliation, or in pastoral care more generally, although there is the expectation that clergy are able to build good pastoral relationships. However, *Christian initiation's* liturgies for reconciliation of a penitent include the injunction that anyone who officiates at such a liturgy should be carefully trained (Archbishops' Council, 2006, p.266, 271). In parishes which have a strong Anglo-Catholic tradition, incumbents train their curates in such areas of ministry, so by the time a curate becomes an incumbent, she or he might be expected to be equipped for exercising this aspect of the cure of souls. However, churches of other spiritual traditions do not always see the need for formal rites of reconciliation, and thus training is not always provided; if it does not form part of the IME 4-7 curriculum, clergy may well be ill-prepared for this aspect of ministry. Indeed, while priests who engage in the ministry of spiritual direction may offer the ministry of reconciliation either formally or informally (Kidder, 2010, p.295; Leech, 1994, pp.204f.), it is not

¹⁰³ See Appendix 5.

clear how often the Common Worship rites of reconciliation and restoration are actually used by Church of England priests in their exercise of the cure of souls.

Some churches (especially Evangelical ones¹⁰⁴) prefer to make use of programmes of spiritual development such as *Freedom in Christ* (Anderson, 2004; Freedom in Christ Ministries, 2013), which include enabling participants to identify and address specific issues of wrong-doing. Such courses are generally lay-led, and the issue of clergy absolving people is bypassed. In such situations, this aspect of the cure of souls is not understood as being especially relevant to the role of the clergy (Tovey, 2006, p.19). That this is so in Evangelical churches is interesting, since the protestant reformers Luther and Calvin, who whilst strongly critiquing the way in which auricular confession and priestly absolution was then practised, did not dispense with it for, as Luther notes,

The secret confession, however, which is now practised, though it cannot be proved from Scripture, is in my opinion highly satisfactory, and useful or even necessary. I could not wish it not to exist; nay, I rejoice that it does exist in the Church of Christ, for it is the one great remedy for afflicted consciences. What I protest against is the conversion of this institution of confession into a means of tyranny and extortion by the bishops. (Luther, 1520, section 210)

Yet Luther also advocated private confession to other lay people,

... I do not hesitate to say that whosoever voluntarily confesses his sins privately, in the presence of any brother, or, when told of his faults, asks pardon and amends his life, is absolved from his secret sins, since Christ has manifestly bestowed the power of absolution on every believer in Him. (Luther, 1520)

¹⁰⁴ E.g. St Paul's Leamington Spa; St Aldates, Oxford; Holy Trinity Wealdstone, Harrow.

Moreover, Calvin strongly urged congregations to freely choose to confess their sins to their pastors in order to receive 'consolation through assurance of pardon'¹⁰⁵ (Calvin, 1559, p.636).

Despite this, and coming from a strongly reformed position, Atherstone, who is himself ordained in the Church of England, argues that *Christian Initiation's* penitential rites are of little value since private confession is 'not spiritually helpful but spiritually harmful.' Stating that repentance and confession need to be made directly by the believer to Christ, he holds that 'private confession will damage spiritual health' since it draws attention away from Christ; it places the priest in the position of mediator between humans and God, and it induces dependency on the priest (Tovey, 2006 pp.16-18). Presumably, private confession to a lay person would also be unacceptable to Atherstone, although he does not mention this.

3. THE CARE OF SOULS

Pastoral care, perhaps sometimes appearing as the 'Cinderella' of theological disciplines, except insofar as it related to psychology and sociology (Ballard, 2000, p.60; Oden, 1984, p.32; Carr, 1997, p.1; Pattison, 2000d, p.27), has in recent years drawn more interest, with theologians producing a range of literature on specific aspects such as the theology of bereavement ministry;¹⁰⁶ caring for the mentally ill;¹⁰⁷ caring for the elderly,¹⁰⁸ etc., as well as introductions to the subject.¹⁰⁹ As pointed out by Lyall (2001, pp.6-7), definitions for pastoral care abound, with that of Clebsch and Jaekle (1964, p.4) being well known, but also critiqued by Pattison (2000d, pp.12-13), who, while recognising its usefulness in practice, points out that

¹⁰⁵ That is, being assured that his or her sins were forgiven enabled the penitent to experience God's healing consolation.

¹⁰⁶ E.g. Sheppy, 2003.

¹⁰⁷ E.g. Swinton, 2000.

¹⁰⁸ E.g. Woodward, 2008.

¹⁰⁹ E.g. Whipp, 2013; Litchfield, 2006; Pattison, 2000d.

it is overly clericalised; concentrates on people with problems rather than those who want to develop in their faith; aims at individuals rather than communities, thus the church and its traditions are not acknowledged as 'context or resource'; and fails to take account of the mundane and ordinary context of much pastoral care, which is not necessarily focused on 'ultimate concerns'. Instead, he gives a modified version:

Pastoral care is that activity, undertaken especially by representative Christian persons, directed towards the elimination and relief of sin and sorrow and the presentation of all people perfect in Christ. (Pattison, 2000d, p.13)

The care of souls as practical pastoral care therefore involves a wide range of ministerial activities. These include leading Eucharistic and other forms of worship, through which people are brought near to God and built up in their faith; visiting the sick, elderly, house bound, and lonely; healing prayer with the laying on of hands; offering end of life care through pastoral support given to the dying and their families;¹¹⁰ conducting funerals and engaging in bereavement support; instructing the young, both those who attend church-based groups, and also through the Church of England's access to both voluntary aided and voluntary controlled schools, and often, to any school in a parish; and by acts of social welfare: showing loving compassion in helping to alleviate the suffering of the poor, and in working to change unjust structures in society. Of these, only presiding at the Eucharist, and thus caring for souls by nurturing them with the body and blood of Christ, and blessing them at the end of worship are limited to the ordained. In practice, as has already been noted, and as is considered further below, whilst clergy can and do engage in the areas of ministry listed above, in many Church of England churches they are delegated to individuals or groups of laity and are not seen as the sole preserve of the incumbent (Pattison, 2000a, pp.14-15).

¹¹⁰ This includes hospice ministry.

On the other hand, a number of these ministerial activities are open to clergy as the representatives of both the local and the wider church; clergy are often able to gain access more easily where others cannot. For example, clergy are customarily given access to schools within their local parishes, to take assemblies and to minister to the staff and pupils, whereas gifted lay people are not always available, or indeed invited to take up such ministry.

If the ordained focus entirely on pastoral care, and the laity are not given opportunities to serve the church in this form of ministry, as is typical in a Family or Pastoral type church, two consequences may be noted. Firstly as previously argued in Chapter 2, it can result in overtired, overworked clergy. Secondly, as implied above, it can also lead to what might be termed a 'creeping clericalism', by which ministry is understood to be largely limited to full-time ordained people, and the only route for laity who wish to use their spiritual gifts is to consider their vocation to ordination (Pickard, 2009, p.20). The alternative is for clergy to engage in a genuine sharing of ministry, encouraging each member of the church, gifted by the Spirit, to exercise his or her charism in the service of God and for the extension of God's kingdom, rather than seeing collaborative ministry as an expedient way of alleviating the burden of the multiplicity of tasks and expectations that the clergy are expected to fulfil.

The result of clergy enabling collaborative shared ministry is that the role of the incumbent has to change. If the church is large enough, the role of the incumbent becomes one of supervisor or manager of a ministry leadership team which effectively coordinates and provides most parochial pastoral ministry. Effectively, this is what happens in multi-parish benefices, where the clergy are not always available to undertake pastoral ministry, especially in Family churches where the patriarch or matriarch is accustomed to respond to pastoral situations relating to church members. For a pastorally-orientated priest, this can lead to frustration, boredom, and de-motivation, unless other outlets for his or her pastoral gifts are

readily discerned. However, such a priest may instead see this as an opportunity to develop other gifts, perhaps discovering that she or he has a latent evangelistic ministry, or an undeveloped teaching ministry. Some parts of the Anglican Church, such as the Diocese of Auckland (for example) in the Anglican Province of Aotearoa, New Zealand, have taken the view that stipended clergy should largely function as peripatetic overseers, called Ministry Enablers, offering support, training, and conflict resolution to the lay and locally ordained leaders of each Local Shared Ministry Team in a cluster of parishes.

4. SELECTION, TRAINING AND FORMATION OF CLERGY WITH RESPECT TO THE CURE OF SOULS

The ways in which clergy selection and training relate to the kind of managerial leadership expected by the House of Bishops in their Learning Outcomes for incumbent focus of ministry ordinands and curates is not immediately obvious. Thus, as noted above, selection for incumbent-focus clergy in the Church of England has tended to focus on pastor-teachers, rather than on those with an apostolic or evangelistic orientation. While this might have been realistic in terms of the exercise of ordained ministry even fifty years ago, with the increasing population of this country, and the decline in numbers of the clergy (as noted above), this model of ordained ministry is no longer sustainable.

To compound the problem, the theological education and training clergy receive before ordination tends to concentrate on putting in place a biblical, doctrinal, historical and ethical knowledge base which is largely focused on the academic rather than the practical (*Shaping p.75*). Even though pastoral theological education which is included in IME 1-3 focuses on basic psychology; stages of human development; ministry to people at life crises; ministry to the bereaved; marriage preparation; listening skills and healing prayer, this is often delivered either in terms of 'practical theology' which is interpreted as an academic study

relating to theological reflection, or is side-lined to placements or study weeks, rather than being integrated throughout the whole of ministerial education and formation.¹¹¹ Ethical dimensions of pastoral care such as recording information about the recipients of such care and data protection; understanding and maintaining appropriate boundaries; and safeguarding are often addressed in IME 1-3 but again, are not assessed. It is noteworthy that until recently, the assessment criteria for ordination were largely concerned with pastoral aptitudes and relationships rather than pastoral skills and capabilities (*Shaping*, 2005, p.70), and the practical side of pastoral care still tends to be left until curacy, with the expectation that the newly ordained learn this from their training incumbent.¹¹² However, none of these ministerial activities are currently required to be assessed at the end of curacy: there is no category of pastoral care in the House of Bishops Learning Outcomes for curates.¹¹³ Thus, both the type of people who are trained for ordination, and the training that they undertake in IME 1-3, may not be aligned with the expectations of the bishops.

The question of whether or not this range of meanings, and the subsequent lack of clarity about the term 'the cure of souls' is the result of a shift in the understanding of the phrase over time will be explored in the following chapters .

5. THE CURE OF SOULS AND LEADERSHIP

As noted above, the literature on Christian ministry makes reference to the cure of souls in the context of the ministry of healing and reconciliation, but does not generally relate this directly to the function of leadership of the clergy.¹¹⁴ Nouwen is an exception; he refers to the healing work done by the clergy as leadership (Nouwen, 1979 p.51-77); however, he is writing specifically about ministry to

¹¹¹ For example, see p.12 of Ripon College Cuddesdon Prospectus, 2013.

¹¹² Commonly in the form of 'sitting alongside Nellie', in an apprenticeship form of training.

¹¹³ The proposed new unpublished *Formational Criteria*, expected to be discussed/ratified by the House of Bishops in December 2014 do contain two criteria relating to pastoral care.

¹¹⁴ E.g. Cocksworth and Brown, 2002, p.159-178.

individuals. Grundy examines the tasks of leadership and oversight of bishops by looking at a range of metaphors for the work of oversight, but does not look at the model of the leader as healer, although he does note the importance of the ministry of reconciliation (Grundy, 2011 p.205-206).

Whether Christian writers on church leadership take a predominantly biblical approach (such as Runcorn, 2011; Sadgrove, 2008; or Wright, 2000), or emphasise more secular business and management discourses in elucidating useful material to help church leaders, or look at the interplay of theological and business management discourses, the focus tends to be on either the person and character of the leader or the role and functions of the leader. These two categories can be further subdivided. In terms of the person of the leader, there are five main areas that are addressed. These are: character and its development; the inner life and spiritual health of the Christian church leader; resourcing and support for the leader; the example that the leader offers to others and the effect of such modelling; and the formation of the person of the leader. Authors such as Runcorn and Wright have focused mainly on such aspects of the person of church leaders.

In terms of the role and function of the leader, authors such as Pritchard (2007) or Lewis-Anthony (2009) offer reflections on the role and functions of the leader, giving consideration to subjects such as styles of leadership, different types of leaders in the church (Hybels, 2002), leadership development; authority and authorisation of leaders, and in particular on two key functions of ordained church leaders, that of change facilitation and oversight. A considerable number of the developments in relation to ministry in the Church of England, which have led to such confusions about the role of the clergy, have been of the incremental or first-order type change (Watzlawick, Weakland and Fisch, 1974), for example, the diversification of ministries described above, which has at times occurred in reaction to a decrease in stipendiary clergy, or in the church's finances. Rather than take the church in new directions, and seeing ministry radically, or in wholly new

ways, such developments have affected the way that leadership is thought about more as a result of their cumulative effect, than as individual changes.

The framework used in this thesis for thinking about the leadership role of the clergy was developed from the empirical research with curates discussed in Hartless (2011). It sees leadership in terms of facilitating transformative change (*ibid*, pp.14-17; Obholzer and Miller, 2004, p.36). It goes beyond definitions of leadership which refer merely to exercising influence, and understands church leadership as helping to effect second-order change (or leadership which brings about radical discontinuities) in three specific areas. Firstly it includes leadership that offers opportunities for transformative learning and change in individual Christian believers, including ministers themselves (Lawrence, 2004, p.139f.). Secondly, it can be seen in relation to change in the life, ministry, mission and structures of the church; or thirdly, in local, national or global society, each of which is discussed further in Chapter 6 (*ibid*, p.68).

Summary

This chapter has considered the wide-ranging interpretations of the cure of souls, and has begun to set them in the context of the leadership role of both lay and ordained ministers. Arguably, a theoretical and practical account of leadership which focuses on second-order change could be delineated by working from the secular business/management discourse on leadership without reference to any theological framework. However, in Chapters 4 and 5, theological thinking on ecclesial leadership in terms of the cure of souls and leadership of Christian communities, will be derived from the writings of Basil of Caesarea, Gregory of Nazianzen and John Cassian.

CHAPTER 4: EARLY CHRISTIAN SOURCES

RELATING TO THE CURE OF SOULS AND

LEADERSHIP IN THE CHURCH

The previous chapters explored the leadership role of the clergy in relation to the cure of souls, together with the confusion that has resulted from the term being used in both technical, formal, and colloquial and informal ways, as well as the general confusion about the role of the ordained. This chapter and the next look in more detail at aspects of the cure of souls discussed in Chapter 3 Tables 3A and 3B with respect to leadership in 4th - 5th century monastic and ecclesial Christian communities, through engagement with three conversation partners, the theologians Basil of Caesarea, Gregory of Nazianzus,¹¹⁵ and John Cassian. They have been chosen because they each deal with the cure of souls in its spiritual authority and oversight, spiritual healing, and discipleship aspects (Table 3A), while Gregory of Nazianzus also covers the preaching and evangelism dimensions.¹¹⁶ Moreover, as Christian leaders, their insights about ministerial leadership inform thinking about the research questions of this thesis. Furthermore, whilst using the metaphor of the cure of souls, and the analogy of the healing work of a physician for that of a priest/bishop/one who presides, it is important to note that as Christian bishops and theologians, Basil of Caesarea, Gregory of Nazianzus and John Cassian understood Christ to be the actual healer of souls.¹¹⁷ The church's leaders are 'under-physicians' in the sense of having their charisma given to them by the Holy

¹¹⁵ Referred to in this thesis as Gregory of Nazianzus or Gregory Nazianzen.

¹¹⁶ Other patristic writers, such as Augustine refer to the cure of souls in several of these ways, (for example, see Kolbet, 2010). Clement of Alexandria also drew on the metaphor of the cure of souls to encourage the development of the virtues in the people committed to his care. (O'Brien, 2006 p. 219) but in a thesis of this length, it would be impossible to do more than scratch the surface if additional authors were included.

¹¹⁷ For example, Basil refers to Christ as 'the physician' in his care for the individual by 'healing the heavy infirmity of its (*sic*) sins.' (*De Sancto Spiritu*, Chapter 8:18; and see also *Homily 14* on Psalm 29: Way, 1963 Kindle locations 3592-3593; *Homily 19* on Psalm 48: Way, 1963 Kindle locations 5890; 5895-5899). Gregory refers to 'the healing power of Christ' in Or.14 (Vinson, 2003, p.69) Cassian refers to Christ as 'the physician of souls' in *Institutes*, 8.XIV.

Spirit, and their gifts recognised by the church, but serving God and God's church through their pastoral ministry. As the Holy Spirit works for the sanctification of Christian believers and their transformation into Christ's likeness, there are important theological and ministerial implications for the church's leaders which will be explored in Chapter 6.

1. 4TH AND EARLY 5TH CENTURY BACKGROUND AND CHOICE OF CONVERSATION PARTNERS

Following the second and third century persecutions of Christians, leaving a legacy of the memory of the martyrs (Fedwick, 1979 p.4), the permission for Christians to worship freely granted by the Edict of Milan, promulgated in 312 by the Emperor Constantine following his conversion to Christianity (Børtnes in Børtnes and Hägg, 2006, p.9; Bradshaw and Johnson, 2012, p.61f.), enabled Christianity to become well established in Cappadocia¹¹⁸ by the second half of the 4th century.¹¹⁹ Believers were distributed throughout society, including amongst the wealthy, landed curial class.

St Basil (329-378) was born into such a well-established Christian family in Annisa in Pontus, having several siblings of renown, including St Gregory of Nyssa, and St Macrina the younger. He received a classical education, in the form of the traditional Greek *paideia* common to affluent young men of his time, first in Caesarea, then in Constantinople, and eventually in Athens, where he studied

¹¹⁸ Present-day Turkey; 4th century Cappadocia was a Roman province, but with a mixed race population including a strong Greek influence and Persian elements, as well as Latin speakers. It was a liminal place, on the edge of firstly, the Persian, and then the Roman Empire (Meehan, 1987, p.2, 3; Van Dam, 2003, p.188).

¹¹⁹ This is despite the introduction of freedom of worship, and the effective restoration of pagan gods by the Emperor Julian in 362. The 4th century was also a time of theological turmoil as the leaders of the church worked to articulate the relationship between God the Father, the Son and the Holy Spirit, so that for some decades after the Council of Nicea (325), remnants of Arianism and semi-Arianism and Sabellianism were still being challenged and corrected by church leaders (Elm, 2012, pp.37f.; Beeley, 2008, pp.16f.).

philosophy and rhetoric with Gregory of Nazianzus (Gregory of Nazianzus, Or. 43). The two Cappadocians became close friends, encouraging each other in the pursuit of virtue, and later working together on a compilation of the works of Origen, the *Philocalia*. Following the sudden death of his brother Naucratus in 356, Basil returned home and, according to his brother Gregory, was taken in hand by his saintly sister because of his inflated opinion of himself (Gregory of Nyssa, *The Life of Macrina*). He was baptised in 357, and made a Reader in 360 (Rousseau, 1994, p.25). Following this, he visited, and was greatly influenced by, monastic communities in Palestine, Mesopotamia, Syria and Egypt, (Letter CCXXIII, Def3).

On his return to Cappadocia, he embarked upon the ascetic lifestyle which drew him periodically for the rest of his life. In 362, he was ordained priest by Eusebius, Bishop of Caesarea, who recognised his outstanding pastoral, theological, leadership and administrative gifts (Silvas, 2013, p.4, 6f). Typical of this, in 369, with the help of Gregory, Basil set up a group of buildings as a food and medical institution for the sick, destitute, and to provide hospitality for travellers, on land he owned.¹²⁰ Called the *ptochotropheion* by Basil,¹²¹ and known as the Basileias, it may have been supported by the Emperor Valens¹²² (McGuckin, 2001, p.183; Daley, 1999, p.432; Fedwick, 1979, p.xvii; DelCogliano and Radde-Gallwitz, 2011, p.13; Radde-Gallwitz, 2012, p.3f.; Rousseau, 1994, p.136-144; 174; Beeley, 2008, p.10f.; Holman, 2001, p.73-75). Basil completed his progress along the ecclesiastical *cursus honorum*¹²³ by becoming archbishop (metropolitan) of Caesarea following the death of Eusebius in 370.

¹²⁰ It was especially needed because of a drought and famine in the area in 368.

¹²¹ So named because it was 'literally a place to feed, nurture, and patronize (*trepho*) the destitute poor (*ptochos*)' (Holman, 2001, p.74).

¹²² See Theodoret 4.XVI in connection with a land grant from Valens.

¹²³ See Gibaut, 2003, pp.17-22 for information about the ecclesiastical *cursus honorum* in the post-Nicene period.

As both a pastor and an ascetic, Basil's writings deal both explicitly and implicitly with the cure of souls and the role of leaders of Christian communities.¹²⁴ The organisational and leadership structure of the Egyptian monasteries that Basil visited influenced the way that he set up the Cappadocian cenobia, resulting in a different approach to leadership than that demonstrated in Gregory's works, deriving from their different ecclesiological approaches. In addition, his ability to lead transformative change is of particular interest in this thesis.

Basil's project was nothing less than the transformation of the church in his day: structurally, by encouraging Christians to worship regularly, or live in holy communities in something akin to the pattern described in Acts 2.44-47 and 4.32-35; theologically, as in his polemical treatise *Against Eunomius*, and in his articulation of the doctrine of the Holy Spirit in *De Sancto Spiritu*, as well as in his letters. Basil is also notable for the impact he had on later theologians. So, for example, the Rule of St Basil became part of the monastic inheritance of the western church through its translation into Latin by Rufinus; in due course, becoming one of the key sources for the Rule of Benedict, and later serving as the touchstone for all monastic rules (Silvas, 2013, p.11).

Moreover, as a priest and a bishop, in his ability and willingness to deploy material resources to alleviate the needs of the poor, the sick, and strangers to Caesarea, partly through networking with, and mobilising clergy, ascetics, prominent laypeople and civic leaders, Basil's leadership had a transformative effect on society in Cappadocia.

Gregory of Nazianzus, skilled orator, bishop and theologian, was born around the year 329 to an affluent Christian family living near the town of Nazianzus in Cappadocia, where his father had recently become bishop (Meehan, 1987, p.2). His Christian faith was formed by his mother Nonna, but his father (Gregory the Elder)

¹²⁴ The focus in this thesis is primarily on his ascetical writings; however, his letters and sermons have also been drawn on since they contain references to ecclesial matters.

shaped his ecclesial career (Beeley, 2008, p.5-6; McGuckin, 2001, p.6f.). In 362, against his will, Gregory's dominant father recalled him from his life of academic and theological contemplation and ordained him priest, which Gregory describes as 'an arbitrary act of oppression' (Or.2.6). In response, Gregory retreated to Basil's ascetic community in Pontus, returning three months later to take up his pastorate, with a considered theology of leadership which he describes in detail in Orations 1-3, and will be discussed later in this chapter.

Basil and Gregory's friendship was disrupted after Basil was elevated to the episcopate, when Basil appointed Gregory as bishop of the insignificant town of Sasima, again, against his will, resulting in much sarcastic resentment on Gregory's part (e.g. see *Carmina* 2.1.11 *De vita sua*, 447-463, Elm, 1994, p.152; Meehan, 1987, pp.89-90¹²⁵). However, he never took up the post and instead returned to support his father in Nazianzus as assistant bishop in 372 (McGuckin, 2001, p.203). About a year after his father's death at the age of ninety-nine in 374, Gregory retreated to a convent in Seleucia to resume his philosophical and theological studies. In 379, he became priest at the church of the Anastasia in Constantinople. In 380, the Nicene Christian Theodosius ascended the imperial throne, and in 381, convened the Council of Constantinople. Though his appointment was contested at the Council, since he was still technically Bishop of Sasima, Gregory was appointed as Bishop of Constantinople by Theodosius; on the death of the Council's chair, Melitius, Gregory took his place. After the Council was adjourned later that year, he retreated once more to his family home in Cappadocia, there to spend the last ten years of his life, editing his work and writing poetry (Daley, 2006, p.13-25).

¹²⁵ But see also McGuckin, 2001, p.191 who argues that Gregory would have known Sasima previously as a similar place to his hometown of Nazianzus, and that his refusal to take up the post was because of his realisation that Basil expected him to reside there, rather than take his place in a supportive 'coadjutor episcopal post' alongside Basil in Caesarea.

Of Gregory of Nazianzus' extant orations,¹²⁶ poems and letters, which include his important Oration 23 and the five theological orations¹²⁷ that helped clarify and shape Trinitarian theology,¹²⁸ the focus here, for reasons of space, is on those of his works that contain material related specifically to leadership and the cure of souls, particularly Oration 2.¹²⁹ Gregory's extensive writings on leadership have been formative for thinking on ministry for centuries. In particular, despite Elm's contention that his second oration was intended more as a critique of the emperor Julian's discussion of Neo-Platonic philosophy than as a treatise on leadership (Elm, 2012), it became an important source document for theologians such as John Chrysostom and Gregory the Great writing on the nature of ministerial priesthood (Beeley, 2008, p.237). It has value for this thesis because of Gregory's discussion of leaders as physicians of the soul. There are also other relevant works by Gregory including his poems *De vita sua* and *De se ipso et de episcopis* (Meehan, 1987); and Orations 1; 3; 6; 9;10; 11; 12; 13; 14; 16; 18; 19; 20; 21; 22; 23; 24; 26; 32; 42 and 43. Together with his more theological writings, they give a broad overview of his ecclesiology, including his theology of holy orders (Beeley, 2008).

Gregory's leadership at the Council of Constantinople (381), helped to bring about the affirmation and clarification of the creed of Nicea, and his 5th theological oration established the divinity of the Holy Spirit beyond dispute (Or.31.10;28). Furthermore, Gregory was amongst the group of those who achieved a 'transformation of Christian self-understanding and action' amongst the spiritual elite of his time (Daley, 1999, p.433f.), in that he saw the value of classical Hellenistic and Roman *paideia* and philosophical training, allied to Christian

¹²⁶ Possibly not all were delivered orally and taken down at the time; (see Introduction to Oration 2, Browne and Swallow, 1894) most appear to have been edited after the event (Daley, 2006, p.62) e.g. Or. 16 which was apparently given *ex tempore* and later reworked (Introduction to Oration 16, Browne and Swallow, 1894).

¹²⁷ Ors.27-31, delivered in Constantinople in the summer of 380 about three months before he became Archbishop of Constantinople (Beeley, 2005, p.41). Beeley argues that Gregory's Trinitarian thinking is 'embedded' in his entire corpus (Beeley, 2008, p.4).

¹²⁸ Gregory presided at the Council of Constantinople in 381 at which the Niceno-Constantinopolitan Creed was produced (Beeley, 2008, p.46; 44).

¹²⁹ All references to Oration 2 are from Browne and Swallow, 1894.

teaching and knowledge of the Scriptures, being used in the service of the church, rather than secular society.

As will be shown, Gregory's theological thinking about leadership shares its foundations with Basil, but also gives us fresh perspectives.

John Cassian was born in approximately 360, into an affluent family (*Institutes*, 24.1.3), possibly in Dacia, though his birthplace is not known.¹³⁰ Like Basil, he was drawn to explore the ascetic life as exemplified by the monastic and eremitic settlements of Egypt, Syria and Palestine (Stewart, 1998, p.4; Casiday, 2007, p.2). He became a monk in Bethlehem, and then with his friend Germanus left there in the 380s to visit the cenobia of Egypt, travelling to the Nile Delta, Scetis, Kellia, and Nitria, questioning and listening to the responses of the so-called Desert Fathers, both monastic and eremitic, and putting their advice into practice (*Institutes* 1.12). By the end of the century, Cassian and Germanus had travelled to Constantinople where Cassian became John Chrysostom's deacon. After Chrysostom's exile (404), Cassian and his friend travelled to Rome, with letters in support of Chrysostom. Later, probably in Rome, Cassian was ordained priest. Travelling to Gaul probably after 410, he arrived at Marseille and founded a monastery and a convent. At the request of Bishop Castor of Aptia Iulia in Gaul, who, according to Cassian, was setting up a new monastery (*Institutes*, Preface 6, 7), he wrote about his experiences in Egypt¹³¹ in two volumes, *The Institutes* and *The Conferences* (Stewart, 1998, p.8–16). Without Cassian actually naming him, it is clear from his two major works that he was greatly influenced by Evagrius of Pontus (Casiday, 2007, p.5; Stewart, 1998, p.11), who had been a monk in Basil's sphere of influence,

¹³⁰ Romania today (Ramsey, 1997, p.5).

¹³¹ Goodrich maintains that *The Institutes* were merely a vehicle for communicating Cassian's own monastic ideas, and while based on his recollections of his monastic journeys, were not an 'authoritative code' which should 'guide all true ascetics, but a construct of his own' (Goodrich, 2007, p.140; 145; 149). Casiday, writing in the same year, carefully, and in detail, refutes the thesis that Cassian's works are historically suspect (Casiday, 2007, p.119-160). Neither author refers to the other. Ramsey says that 'although Cassian may often be a reliable witness to some aspects of Egyptian monasticism, such reliability should not be taken for granted' (Ramsey, 2000, p. 4).

as well as a deacon and archdeacon in Constantinople under Gregory of Nazianzus, before migrating via Jerusalem to the Egyptian desert (Casiday, 2007, p.147).

Cassian was also influenced by the ascetic writings of Basil of Caesarea (Ramsey, 2000, p.17).

John Cassian's *The Conferences* and *The Institutes* deal with developing disciples of Christ in the cenobitic context, and could be said to form a teaching manual on how to obtain 'purity of heart through the exercise of discretion,¹³² all for the sake of preparing oneself for the kingdom of heaven' (Ramsey, 1997 p.20), since they contain numerous references to the application of suitable remedies to heal different areas of sin.¹³³ Cassian's detailed and thorough works are full of psychological insights and practical advice (Ramsey, 2000, p.8). He has been chosen as a conversation partner for these reasons, and because his wisdom about the healing remedies for sin has relevance to the discussion of the cure of souls in this thesis. It is also possible to deduce information relating to Christian leadership from these two works. Cassian's descriptions of monastic life in Egypt in the late 4th century are a generation later than Basil's visits; however, according to Cassian, the monastic communities that he and Germanus visited relied heavily upon tradition for the sustaining of their way of life (e.g. *Institutes* 2.III), so what he observed might have differed little from that noted by Basil.¹³⁴

¹³² Discretion is the ability to tell right from wrong, (Ramsey, 1997, p.18) and might today, be termed 'discernment' (Merton, 2005, p.xxxvi n.36).

¹³³ Cassian's works were foundational in the transmission of a systematic approach to the study of vices and virtues in Christian literature from the Desert Fathers, and Evagrius of Pontus, to the Western church and its monastic establishments, influencing, amongst many others, Benedict of Nursia; (Goodrich, 2007, p.2) Thomas Aquinas; St Dominic and St Ignatius (Merton, 2005, p.99, 101).

¹³⁴ He was certainly familiar with Basil's ascetical works (*Institutes* 6.XIX), so Basil's monastic leadership structure may itself have influenced the way that Cassian wrote about cenobitic leadership.

2. BASIL OF CAESAREA

As noted above, Basil's significance for this thesis lies in the fact that his writings address several aspects of the cure of souls, and Christian leadership.

General points

The question arises: who is being addressed in the writings of Basil being considered, particularly those sections that relate to leading the church? The situation is complex; as with his friend Gregory of Nazianzus,¹³⁵ his letters are written to a range of addressees: other bishops;¹³⁶ the chorepiscopi of his see;¹³⁷ presbyters;¹³⁸ superiors of ascetic communities;¹³⁹ as well as to relatives;¹⁴⁰ prominent lay people;¹⁴¹ all the Christians in an area, together with their leaders.¹⁴² Treatises were written for bishops, presbyters, and lay theologians. Basil's ascetic works consist of replies given in response to questions asked by members¹⁴³ of some of the monastic communities in Cappadocia, with whom he remained in contact after 365 (Silvas, 2005 p.97). The replies were written down by

¹³⁵ Gregory's letters are addressed to his friends (e.g. Letters 48 and 58 to Basil; Letter 30 to Philagrius); relatives (e.g. Letter 20 to his brother Caesarius); (Daley, 2006, p. 172f.) his successor at Constantinople, Archbishop Nectarius (Letters 88 and 91); other bishops (e.g. Letters 171 and 184 to Amphilochius of Iconium); and to important officials (e.g. Letter 21 to Sophronius, Prefect of Constantinople; Letter 104 to Olympius, Prefect of Cappadocia Secunda) (Browne and Swallow, 1894). The audiences for his orations, several of which were either not delivered at all, or were later reworked in his retirement, (Daley, 2006, p.139) at times included other bishops; the 'council of presbyters, ...deacons, ...lectors'; laity, both men and women; the elderly and the young; people from both town and country; 'rich and poor'; soldiers; 'private citizens and public leaders' such as 'court officials' and the local prefect. (Or.42.11; 17; 19.9) In oration 36.11, the Emperor, wise men, philosophers, professors, and teachers are included. (Meehan, 1987 p.20) His poems were written for himself; for young people; for literary strangers; and as summaries of orthodox Christian doctrine for didactic purposes (Gilbert, 2001, p.7; 14; Gregory of Nazianzus *In suos versus*, 34-56, Gilbert, 2001, p.154-155).

¹³⁶ E.g. Letter C written to Bishop Eusebius of Samosata, Def2.

¹³⁷ E.g. Letter LIII, Def1.

¹³⁸ E.g. Letters CXXXIV and CXXXV, Def2.

¹³⁹ E.g. Letter CLXXIII written to Theodora who Silvas considers to be a female monastic superior, (Silvas, 203, p.283) though Deferrari considers her to have been a canon, (Deferrari, 1928, p.449).

¹⁴⁰ E.g. Letters LIX and LX to his Uncle Gregory, Def1.

¹⁴¹ E.g. Letter CXXXI to his friend Olympius, Def2.

¹⁴² E.g. Basil's Letter CCXXII to the Chalcedonians, Def3.

¹⁴³ Including monastic community superiors (Silvas, 2005, p. 97; 397 n.647), both male and female (SR281, p.428); together with priests in these communities (Silvas, 2005, p.399, n.656).

tachygraphers (Silvas, 2013, p.8). Homilies were addressed to the relevant congregations, which for Basil's preaching apparently included 'hunters, travellers, architects, builders, husbandmen, shepherds, athletes, soldiers', as well as ascetics (Fedwick, 1979, p.8;6).¹⁴⁴

A further point to note is that the use of the terms 'priest' and 'bishop' by Basil, Gregory and their contemporaries, or near-contemporaries, is not clearly differentiated, and that the way that we use the terms today cannot be read back into the past (Rapp, 2005, p.42). Hence, works such as Gregory of Nazianzus' second oration and John Chrysostom's *On the priesthood* apply as much to bishops as to priests. However, Fedwick holds a different view, noting that Basil was concerned to maintain the authority and autonomy of the bishops, of which each city was to have no more than one. So for example, rather than the monastic community superior being able to admit those who were committing to the ascetic life, and to celibacy as professed virgins or monks, Basil requires their profession to be formally witnessed by 'those who preside over the churches': that is, he expects their commitment to be 'episcopally ratified' (LR15.4 p.203 Silvas, 2005, and see note 253). In addition, even appropriately gifted individuals in the church were not expected to exercise leadership in challenging schismatic or heretical tendencies without the imprimatur of the bishop, who should take the lead (Fedwick, 1979, p.53). Thus, in writing to the prominent Count Terentius, Christian governor of Cappadocia¹⁴⁵ (Madigan and Osiek 2005, p.62) whose daughters appear to have been deacons (Letter CV, Def2), Basil refers to the 'foremost authorities in the Church' upon whose leadership Terentius must wait in the opposing of heresy (Jackson, 1895, Letter CCXIV.4).

¹⁴⁴ Those listening to Gregory of Nazianzen's orations would have included other bishops, as well as clergy and laity; as he says in Or.19: 'man and woman, old and young, townsman and rustic, private citizen and public leader.... soldiers' (Vinson, 2003, p.98; 101). During Gregory's time in Constantinople, his hearers appear also to have included the emperor Theodosius; courtiers; philosophers and teachers. (Or. 36, Vinson, 2003, p.228-229) Of the other notable preachers of the 4th/ 5th centuries, John Chrysostom's audience in 402 CE for example, included the empress Eudoxia (John Chrysostom *Homily delivered after the remains of martyrs etc*, Mayer and Allen, 2000, p.86f.).

¹⁴⁵ A former general of Emperor Valens in Armenia (Lenski, 2007, p.114).

For Basil, church and Christian community are all one, and whilst life in community is the ideal, the ascetic principles which govern life in the cenobium are also applicable to all Christians (Sterk, 2004, p.75; Fedwick, 1979, p.1f.; p.12f.; p.163f.). Thus he asserts that not only do the members of the cenobia pray and sing hymns continually, by day and by night, but also the laity regularly attend church while it is still night to pray and sing psalms until dawn when they confess their sins (Letter CCVII, Def3).

The first edition of the ascetical works of St Basil, written in the Pontic region of Cappadocia and known as the Small Asketikon,¹⁴⁶ is thought to have been completed in 365-6.¹⁴⁷ It was probably begun as his responses to questions from 'devout Christians on the right way to live according to the Scriptures' (Silvas, 2005, p.2). Throughout his episcopate until his death eight years later, Basil continued to revise and rewrite the Small Asketikon in relation to his continuing ministry to monastic communities. This then formed the Great Asketikon consisting of the Longer (LR) and the Shorter Responses (SR).¹⁴⁸

Basil begins the Great Asketikon Longer Responses by laying out the importance of living according to the commandments of God in the light of the kingdom of heaven. He contrasts this present age with the age to come (LR1¹⁴⁹ p.154), noting that repentance, endurance, and turning from evil are all features of the obedience of believers in Christ in this present time. Thus, living an ethical life, loving one's neighbour, is evidence of one's love for God (LR 3.1-2 p.172-173).

Basil's main ideas in relation to this thesis will be considered under the following headings: the cure of souls (which comes in several different but related forms, for

¹⁴⁶ The Small Asketikon was translated into Latin by Rufinus of Aquileia in 397 CE and is known as the Rule of St Basil (RBas) or *Regula Basilii* (p. 1-3, 10; and see Silvas, 2013, p.1).

¹⁴⁷ Meehan says that Gregory of Nazianzus collaborated in its writing (Meehan, 1986, p.10).

¹⁴⁸ The Great Asketikon is known in a number of recensions and translations, including the final Pontic version preserved by a late 5th century editor (Silvas, 2005, p.2f.).

¹⁴⁹ All references to LR or SR and the page numbers given are from Silvas, 2005 unless specifically stated otherwise.

example, confession of sins; remedying sins; oversight of the Christian community; preaching; letting go of attachments and consideration of Rufinus' translation of 'cure of souls' into Latin); the tasks of leadership (which include accountability; management and administration; visionary planning; maintaining order and good relationships; and the liturgical work of preaching and presiding at the Eucharist); leadership dispositions, such as humility; compassion and discretion, and shared ministry.

The cure of souls

Confession of sins and temptations

As a person who had studied medicine in his time in Athens between 349-356 (Silvas, 2005 p.1; p.264 n.459; Or.43.23 Gregory of Nazianzus; Holman, 2001, p.29), and who himself suffered a great deal with bodily ailments, Basil was accustomed to using the analogy of medical healing as a 'pattern' for the care and nurture of Christian believers (LR55, p.265). Thus he encourages his readers to repent, confessing their sins to the one who presides over the community, just as one reveals illnesses or wounds to a doctor who heals 'many wounded, ... applying remedies according to the special need of each injury' (LR29, p.232; LR43, p.256). He specifically states that 'it is necessary that sins be confessed to those entrusted with the stewardship of the mysteries of God',¹⁵⁰ who are experienced in soul cure and 'capable of curing' sin (SR229, p.398; and see RBasQ200, p.287; SR288, p.431; RB asQ21, p.129). Basil adds that 'even the secrets of the heart are to be uncovered' to the superior (LR26, p.227; LR46, p.259).¹⁵¹ Authority to proclaim absolution to the penitent lies with 'the one entrusted with the care of his soul' (SR15, p.282). However, Basil also appears to view confession of sins to one

¹⁵⁰ This refers to the 'superior of the community' as well as to bishops and priests (Silvas, 2007, p.431, n.764). 'The mysteries of God' are the sacraments of baptism and Eucharist.

¹⁵¹ Silvas argues cogently that this is not the 'sacramental confession and penance' of later times, but may be the beginning of its development, in that whilst it was useful originally that community presbyters (elders) were priests, eventually, as a result of Basil's ascetical teaching, it became a requirement. (Silvas, 2005, p.432 n.764)

another as beneficial, calling unconfessed sin 'a festering disease in the soul' (LR46, p.259). Moreover, in LR26, it is clear that confession of sins may also be made to those 'entrusted among the brothers with the compassionate and sympathetic care of the weak' (LR26, p.227). The sharing of tempting thoughts with a wise older person, one of the community's 'presbyters' or 'elders', not 'necessarily priests', but skilled 'soul-doctors or spiritual physicians', able to apply 'the fitting remedy... to what is amiss', as well as affirm 'what is praiseworthy' when others in the community unburden themselves to them, had a 'medicinal' purpose (LR26, p. 227; Silvas, 2007, p.227, n.355). Operating the practice of spiritual direction in this way reduced the need for the superior to bear the burden of spiritual remediation alone, and enabled gifted individuals to share collaboratively in this aspect of ministry (LR26, p.227). In addition, such ministry was to be available also to the superior, who 'must be reminded by the more eminent members in the community, should he err' (LR27, p.228).

Remedial treatment

Basil sees alienation from God as 'more intolerable than the punishment' of hell (LR2.2, p.167), and in terms reminiscent of the Eucharistic anaphora,¹⁵² declares that even when God's people persisted in disobedience, 'indifferent to his benefits', 'he did not turn away'. Quoting from Philippians 2.6-7; Isaiah 53.4-5; Galatians 3.13 and Wisdom 2.20, Basil gives a powerful reminder that Christ stood in our place, suffering death on the cross, in order that he might bring healing for the wounds and diseases of sin, and 'restore us to the life of glory' (LR4, p.170). Just as one submits to a surgeon's cuts and cauterisations, and 'the taking of bitter drugs for the cure of the body', so healing from sin requires acceptance of 'the cutting effects of the word that exposes and the bitter drugs of penalties for the cure of your soul' (LR55.3 p.266). This was to be done first by the superior pointing out the error privately to the one who had sinned, whilst the other members of the community

¹⁵² As in the Byzantine anaphora of St Basil, composed by Basil of Caesarea, and in use in Constantinople in the 4th century (Bradshaw and Johnson, 2012, p.89, 90; Baldovin, 2006, p.102; Bradshaw, 2002, p.106-107; Jasper and Cuming, 1980, p.117); (and see Eucharistic prayers F and G of the Church of England: *Common Worship*, 2000). See also Silvas, 2005, p.169.

were to be as sympathetic as they would be towards someone who had a physical disease (LR27, p.228). Refusal of the sinner to accept and perform the appropriate penalty was to result in a sharp public rebuke; whilst anyone who persistently disobeyed, and stirred up disaffection, doubt and discontent, despite many warnings (LR47, p. 260), was, metaphorically, to be surgically removed from the community, just as doctors amputate diseased limbs to prevent infection spreading (LR28, p.229, and see LR29, p.231; SR102, p.330).

In an interesting section of his 199th letter written in 375 to Amphiliocus, on the Canons, Basil uses his episcopal authority to refer to the discipline which should be imposed on any presbyter who has unknowingly been involved in conducting an unlawful marriage. Such a person is permitted to remain among the presbyters, but is prohibited from performing his priestly duties. Basil makes it clear that neither distributing the elements at the Eucharist, nor blessing people is permitted, since a priest who has committed this offence first needs to 'heal his own wounds'. Thus, a priest who has sinned, even inadvertently, cannot expect to cure souls or encourage the growth in holiness of others,¹⁵³ 'for blessing called down is the impartation of sanctification'¹⁵⁴ (Εὐλογία γὰρ ἁγιασμοῦ μεταδοσις ἐστίν) (Letter CXCIX, Def3).

Basil's emphasis with respect to the cure of souls is on its fundamental, soteriological meaning: that is, healing from sin, reconciliation with God through the cross, and transformation into the likeness of Christ through living in the Spirit. Withdrawal from the temptations of the world, the cultivation of detachment (*apatheia*) and self-denial are necessary if the believer is to remain free of sin and hold firmly to the 'memory of God' (LR6s, p.178-180; LR8, p. 186f.). However, Basil also recommends that keeping company with others in the Christian community who are set on pleasing God will aid the believer's growth in holiness, since 'rebuke even from an enemy often induces in the well-disposed a desire to be cured, and

¹⁵³ It is perhaps worth noting that this approach to ecclesial discipline would seem to have donatistic resonance (Quash and Ward, 2007, p.89; and see Petilian of Cirta, Letter to Augustine, English translation by McGrath, 2007, p.495).

¹⁵⁴ My translation.

the support of the whole company aids the sinner in turning away from sin' (LR7.1; 7.3, p.181-184).

A considerable number of the Shorter Responses (e.g. those from SR3 to SR84) are concerned with treatment of different kinds of sins, repentance (e.g. SR5, p. 277), and ensuring that forgiveness and the assurance of faith are received by the penitent. Those who are given responsibility for the care of souls in the community are required to 'watch over all in the love of Christ and be keen to cure anything suspicious', so that each person is able to reach maturity in Christ (SR19; 20, p.285). Basil shows his deep psychological understanding of his fellow human beings in his response to a question about someone unwittingly using a sharp tone of voice: the sinner may be unaware of his problem, but just as a physician can diagnose a hidden sickness in the body, so there may be an underlying issue which needs to be discerned¹⁵⁵ (SR28, p.289; and see SR301, p.440).

Oversight and visionary planning

Basil uses the notion of 'care/cure of souls' differently, in the sense of oversight in Letter CCXXII to the Christians at Chalcis *circa* 375, referring to the clergy as those 'who have been entrusted with the care of souls' (καὶ ὑμᾶς μὲν τοὺς τὴν τῶν ψυχῶν ἐπιμελείαν πεπιστευμένου) in his encouragement to keep the community together, and ensure that good order is maintained in the church.¹⁵⁶ As the 'eye' of the Christian community, and since he 'is responsible for guiding the community in everything' (LR27, p.228), the leader has oversight of the community, being able to 'discern between good and evil, and vigilant in guiding the members of Christ towards what befits each' (*The Morals* LXXX 15; 12.), to ensure the community's wellbeing (LR25, p.226; LR43 p.256).¹⁵⁷ He has to be 'foresighted as to the future', by planning and thinking ahead for the community. (LR43, p.256; LR35, p.239) This

¹⁵⁵ Silvas notes that by the time of composition of the Small Asketikon, 'Basil had developed a sophisticated teaching on...the motivational roots of behaviour, and how they are obliquely conditioned by our use of memory' (Silvas, 2005, p.433 n.765).

¹⁵⁶ On the maintenance of good order in the community, see also LR 43, page 256.

¹⁵⁷ See also *The Morals* LXXX.12.

kind of visionary leadership would have enabled the community to feed itself and those in need in the community's surrounding area in times of famine,¹⁵⁸ and to protect itself from the dangers of heretical teaching. In his letter to the Christians in Chalcis, again likening those who have the role of supervising others to 'one who has the function of the eye'; Basil prays that God will 'preserve the clergy, like a head unharmed at the top, exercising its own watchful forethought for every portion of the body underneath.' (Letter CCXXII, Jackson, 1895). In addition, in commending their unity, and their common stance against heresy, he refers to the leaders of the church, who he describes as having 'the ministry of the altar' (θεραπεία του θυσιαστηρίου), as having led the laity in their opposition to their 'antagonists'. It is clear that here too, the leaders are priests (Letter CCXXII, Def3).

Preaching

Basil also uses the concept of physical healing to refer to the spiritually curative work of speaking the word of God (LR45, p.258). Basil was concerned to ensure that the gospel message and the teaching of the church was not distorted in its communication; thus, for example, the preacher's life should be congruent with his words¹⁵⁹ (*The Morals* LXX.10). He was clear that heretical teaching about God should be prevented since it also wounded the church. For example, Basil viewed Arianism spreading in the region as injuring and infecting the people of God. Similarly, the heresy of the pneumatomachi, led by Eustathius of Sebaste, in which the divinity of the Holy Spirit was denied, was a serious danger to the health of the body of Christ. His theological works (such as *De Spiritu Sancto*) were an important contribution to a fuller understanding of the doctrine of the Trinity, and, together with works such as his polemical treatise *Against Eunomius*, were part of his therapeutic strategy. Moreover, it is noteworthy that Basil wrote, albeit unsuccessfully, to the bishops of the western church for support against those who were promoting a range of heretical views, pleading that if they could visit, it would

¹⁵⁸ Cf. Macrina taking abandoned children into her community at Annisa during the famine of 368-9 (*The Life* 28.5; Silvas, 2005, p.2).

¹⁵⁹ In *The Morals* LXX, Basil gives several other points that preachers should avoid if their message is not to prevent the word of God from working in people's lives, listed in Fedwick, 1979, p.89.

be 'some solace to have physicians (ιατροὺς) at hand who are able, if they should get an opportunity, to apply a swift cure (ιασίν) to our pains' (Letter CCLXIII, Def4).

Renunciation

Basil explains in detail the importance of renunciation of all attachments, such as 'possessions and empty glory, the customary manner of life' (LR8 p. 188f.), and in the avoidance of 'any manner of life at war with the strict way of the Gospel of salvation', that is, anything which would prevent believers following through with their 'intense longing to follow Christ'. (LR8, p.186f.) Renunciation or *apatheia*, therefore, is a precondition of soul healing:

for how can contrition of heart, or a humble disposition, or deliverance from anger, grief, and in brief, all the destructive passions of the soul, be achieved amid the riches and the cares of this life, amid entanglement and habitual preoccupation with other matters? (LR8, p.190).

In discussing the kind of people who should be accepted into the cenobium, and the testing that such people should undergo before becoming members of the community, Basil refers to the importance of 'diligent care' by the leaders of the community for those who have come from troubled backgrounds or from a position of indifference to God, if their failings are to be remedied. The communities' leaders should not despair, but recognise that 'the fear of God masters all kinds of defects in the soul.' Thus, such people should be given the opportunity 'to test their resolution through time and strenuous labours' to ensure that they are suitable for this kind of life (LR10.2, p.194).

Transmission of the concept

It is interesting that in translating Basil's Small Asketikon into Latin, Rufinus regularly uses *curo* and its cognates to translate θεραπεύω, used by Basil in relation to healing people from sin. A key passage is in SR158 where Basil gives,

Τη πρεπουση υιω αρρωστω και αγωνιωντι περι του ζην, παρα πατρος και ιατρου θεραπευομενο, καν πικρος και εποδυνος η ο τροπος της θεραπειας, εν πληροφορια της τε αγαπης και της εμπειριας του επιτιμωντος, και εν επιθυμια της ιασεως. (SR158, RegBT pp.662-663)

(As befits a son, sick and struggling for his life, who is being treated by one who is both his father and his physician. Though the manner of the treatment (of his son) is bitter and painful, he must be fully persuaded of both the love and the experience of him who prescribes the penalty and himself desire to be healed. (Silvas¹⁶⁰, 2005, p.358)

This is translated into Latin¹⁶¹ in RegBT (the Garnier-Maran edition in Migne, PG31) as

Eo scilicet, qui filio convenit aegrotanti, et in vitae discrimen adducto, cum a patre et medico curatur, etiamsi amarus acerbisque fuerit medendi modus, cum ei persuasum esse oporteat, diligi se, acperitum esse objurgatorem, debeatque sanitatem cupere. (RegBT p.68).

Rufinus translates RBasQ24, which correlates to this passage, that is, to SR158 (Silvas, 2005, p.358; Silvas, 2013, pp.130-131), as:

Sicut aeger filius patris aut medici de vita sua solliciti. Qui etiamsi asperum aliquid offerat vel amaram ad curandum filium, scit utque filius, quod nec pater in aliquot negligere potest se salute filii nec medicus falli.

(Just as the ailing son of one who is both his father and physician, who is solicitous for his life. Though he prescribes something sharp and bitter for the son's cure, the son nevertheless knows that the father cannot neglect

¹⁶⁰ Her emphasis, see p.17.

¹⁶¹ Not by Rufinus: the Latin version in the Garnier-Maran version is much later, and no earlier than the 16th century.

anything to save his son, and as a physician cannot be deceived. Silvas, 2013, p.131).

Thus, Rufinus gives *ad curandum filium* for ‘for the son’s cure’.

However, in RBasQ61 which correlates to SR35, whilst Rufinus uses *curatur* for θεραπευεται, when it comes to ‘this passion cannot be cured’ (ου δυναται θεραπευθηναι το παθος), in RegBT we have ‘*non posse tamen ab eo vitio sanari*’, yet Rufinus translates the Greek as ‘*impossibile est curare hoc vitium*’ (RBasQ61, Silvas, 2013, p.158).

So Rufinus has a tendency to use ‘*curo*’ and its cognates to translate ‘heal’ or ‘cure’, (see also RBasQ200, Silvas, 2005, p.287), although other Latin words would have been possible. Silvas notes that Rufinus used paraphrase, introduced ‘subtle shift(s) of nuance’, and employed pleonasm and glossing of various parts of Basil’s Rule in his translation (Silvas, 2013, pp.31; 33; 102; 107f.). It seems that Rufinus was translating ‘heal’ into a broader concept, as in Latin, *curo* can mean ‘heal/cure, provide for, take care of, manage, or worry/care about, depending on the context, although in Greek, different words are used (ιατρεύω or θεραπεύω, for ‘heal’; επιμελεομαι for ‘take care of’, ‘have charge or management of’ etc., Lewis and Short, 1879, p.502; Mahoney, 2014; Liddell and Scott, 1940). Possibly Rufinus was using *curo* accidentally and confusingly; or perhaps he made a careful choice of *curo* to make a profound theological statement of the way that these things fit together. At all events, the term *cura animarum* came to mean more than just soul healing in its fundamental sense; it also began to be understood in more of a technical sense, and included the oversight, administration and management of the church.

Basil’s extensive use of the language of healing, therefore, is both exomologetical, and also relates to the ministries of care, oversight, and preaching (including ensuring doctrinal purity). Thus, in terms of Table 1B, Basil uses the language of

cure of souls soteriologically (2.), practically, (e.g.3.a.), and with respect to oversight and spiritual responsibility (1.).

Leadership role

Whilst Basil's ascetic works have much to say about leadership and the cure of souls, his letters and homilies are also invaluable sources of his thinking about this *topos*.

Accountability, administration, management, and maintaining the community

Referring to Ezek.3:18 in his theological reflection on the spiritual responsibility of the leader for the brothers, Basil makes it clear that those in charge of the community must be diligent in their service. The community superior, referred to as 'the one who presides',¹⁶² is cautioned about his accountability for the holiness of the brothers, since he has been 'entrusted with the care of all', and is required to 'answer for all' (LR24, p.225; and see LR29, p.231; LR30, p.232); thus the superior as leader of the community bears spiritual responsibility for its members. He is to be careful to further his own and others' growth to Christian maturity (LR43, p.256).

In relation to the distribution of food, whilst Basil is clear that **'those who preside administer as need and reason require'**, he also makes provision for a separate administrator for everyday practical matters in his cenobia (LR19 p.213; RBas 9.6, Silvas, 2013¹⁶³, p.99; LR34, p.236f.). This person was required to train up a deputy in case a replacement was needed (SR156, p.356-357). Basil clearly intended the superior to oversee any appointed administrator. It is for the superior to discern the gifts of each member of the community, and to assign tasks that can best be done with those gifts (LR41 p.252; SR104, p.330; RBas 69). Thus, even with sub-officers to do some of the work, the one who presided over the community and

¹⁶² Τῷ προεστώτι.

¹⁶³ All references in RBas are taken from Silvas, 2013, referred to as 'Q' for each Question. Font styles (e.g. bold) are as occur in Silvas.

exercised stewardship (RBas Q105, p.193) was expected to coordinate work tasks and tool distribution (RBas Q105, p.193); food distribution; the granting of facilities and time for writing and study (RBas Q81, p.175); the allocation of specific areas of responsibility for each member (SR104, p.330; SR303, p.441); and the supervision of trips outside the community (RBas Q80, p.175; and see SR153, p.355 for the same role undertaken by a woman in the female house of the community). The role appears not unlike that of a manager in a modern workplace. Similarly, with respect to the appointment of bishops, Basil later advised his fellow bishop Amphiliocus of Iconium that the person he appointed to a city see needed to be 'a servant of God', to whom could be entrusted the 'responsibility (for) the management of details'. Such a person, who was able 'to direct the care of souls' (ψυχον την επιμελειαν), 'exercising forethought and provision' (Vine, 1981, p.169), would need to recognise his own limitations, accepting the necessity of delegating the work of evangelism to others (Letter CXC, Def3).

In order to maintain good order,¹⁶⁴ and to reduce the possibility of community members being distracted from serving God, the person who presides is also responsible for maintaining the community's boundaries, in the sense of restricting movements such as visiting family or friends (LR32, p.233f.). Basil places responsibility for Christian 'parents and siblings' of community members on the superior, who represents the community, since the principle of sharing within the community means that caring for families is the work of all (LR32, p.233). Basil is clear that the one who presides is to be aware of, and competent in dealing with community relationships (LR43, p.256). He is to be a person with sufficient strength of character to 'strive with the strong' whilst 'bearing with the infirmities of the weak' (LR43 p.256). This would have also applied to the superior of the women's *tagma* (Silvas, 2005, p.236 n.380).

¹⁶⁴ See also LR43, p. 256.

Preaching

Those who are gifted in teaching and preaching are to exercise their charism both publicly and privately, being ready and eager to do so at all times. (SR 1; 2, p.271; RBas Prologue, p.49). They are to teach as wisely as ‘serpents’, taking note of the dispositions and learning abilities¹⁶⁵ of their listeners, and thinking carefully about how best to persuade them¹⁶⁶ (SR245, p.405f.; RBasQ162, p.249). In his letter to a lapsed monk, Basil rebukes the offender, reminding him of the dangers of not practising what he preaches. (Letter XLIV, Def1) In a letter to the chorepiscopi¹⁶⁷ of his see, on hearing that they have been charging candidates for ordination, he writes to rebuke them, saying that he hopes that his letter ‘may be taken by the guilty as medicine’ (Letter LIII, Def1).

The aim of those to whom the ‘ministry of the word is entrusted’ is the transformation of souls, so that each person becomes ‘perfect and complete’ in Christ, through public preaching, and individual teaching given privately in response to questions about faith and the way of Christ (RBas Prologue, p.49; and see Homily 17 on Psalm 44).

In the context of a question about memorising scripture, Basil states that anyone who leads and cares for the community should ‘learn everything by heart, that he may teach the whole of God’s will and show to each his duties.’ (SR235, p.401). He was concerned that those who presided over the cenobia, as ‘ministers of Christ and stewards of the mysteries of God’, should be careful not to preach anything out of line with the Scriptures. Preachers, therefore, are to study carefully and only teach what they ‘have discovered to be right’ (RBas, Prologue 14, p.53). They are to avoid introducing ‘anything foreign to the Lord’s teaching’ (RBasQ15, Silvas, 2013, p.121; Fedwick, 1979, p.48f.). Thus, the community leader was to be, as it were, the ‘holder of the story’ of the Christian faith, ensuring that the gospel message was

¹⁶⁵ To which, today, we might add learning styles.

¹⁶⁶ John Chrysostom develops this further in *On the priesthood*.

¹⁶⁷ Subordinate bishops, between a priest and a bishop; perhaps equivalent to an area dean, or a suffragan bishop in the Church of England today.

communicated accurately (SR98 p. 327; RBas Q15, p.121). Others were not to abrogate to themselves the ministry of teaching, including when strangers asked questions in the absence of the superior since that task was only for the person 'who, though experience and practical work and the teaching of experts, has acquired the skill over a long period of time' (LR45 p.258). As today, the formation of church leaders and preachers in particular was a long process, requiring the acquisition of a deep knowledge of the Bible and of Christian beliefs from expert theologians, and much practice.

Basil clearly understands the impact the Christian leader has on his followers, whose Christian character is shaped by the leader's beliefs, attitudes and behaviour. In a letter to Amphiliocus, Basil reminds his correspondent that 'You yourself know that whatever the rulers are, such for the most part are the characters of the governed accustomed to become.' (Letter CXC, Def3). Thus, 'character and ascetic discipline' are 'crucial requirements for ecclesiastical leadership' (Sterk, 2004, p.55). The leader, who is 'entrusted with the guidance of many' must 'show in his own life a shining example of every commandment of the Lord.' He must actively encourage weaker brothers to imitate Christ, not just in what he preaches, but also in his actions¹⁶⁸ (LR43.1 p.255). The test of the preacher's ministry is 'a fruitful outcome', that is, transformed lives, in that those who are led are built up in their faith and come to maturity in Christ (RBas, Prologue 17, p.53).

Leadership dispositions

Basil explains that the one who presides needs to be an excellent example of Christian living as he will be the pattern and model for those whom his character will shape. Humility, compassion, and what today would be called 'self-

¹⁶⁸ For example, in his letter to the Chorepiscopi, he points out to them that taking bribes will make them unfit to 'to celebrate holy mysteries'. If they continue in their sin, he threatens them with being removed from 'the altars of this diocese' (Letter LIII, Def1).

differentiation' are amongst the ideal dispositions of character that a leader needs to develop.

Humility

Humility for Basil, the absence of pride and ambition, is the primary disposition 'for those entrusted with the guidance of the many', following the example of Christ. Drawing on Mark 9.35, 10.43-44 and Matthew 20.26-27, Basil notes that, like a physician, the superior should not see his service of others in the community 'as an occasion for self-importance but rather of humility, anxiety and struggle' (LR30, p.232; and see SR184, p.374; and similarly for the clergy in *The Morals* LXX.24). Where a community has a number of superiors, as in situations where small struggling communities amalgamated (Silvas, 2005, p.241 n.393, and see Clarke, 1925, p.203 n.2), they 'should be subject to one another', since then, though they are 'equal in spiritual charisms', their collaborative endeavour is all the more worthy' (LR35.3, p.241).

Compassion

A further leadership theme is that of the leader as sympathetic and caring parent (SR98, 99, p.327f.; SR158, p.358; Letter XXXVII Def1). In the Great Asketikon, Basil uses the feminine nurturing image of a nurse, drawing on 1 Thess. 2.7-8,¹⁶⁹ to indicate the disposition of compassion that a leader needs to have, which is not just about vigilance over the brothers' spiritual life, 'as one who must render an account', but is also emulation of Christ's willingness to die for his friends (John 15:13), and the cherishing of the flock 'like beloved children'¹⁷⁰ (LR25, p.226; SR98, p.327). In RBas, the one who rebukes a sinner should do so in the manner that a 'father and a physician adopts towards his own ailing son' (RBas Q23, p.131). Thus, compassion is a somewhat paternalistic, 'top down' concept for Basil, rather than emphasising equal relations.

¹⁶⁹ Though not 1 Corinthians 4.15.

¹⁷⁰ In *The Morals*, Basil makes the same point, giving John 13.33; 1 Cor. 4.5; 1 Thess.2.7 as scriptural references (Clarke, 1925, p.128).

Similarly, in *The Morals*, Basil indicates that the type of people who ‘are to be entrusted with the preaching of the gospel; as apostles and ministers of Christ’ should be like ‘doctors, with much compassion by their knowledge of the teaching of the Lord healing the diseases of souls, to win for them health in Christ and perseverance’ (*The Morals*, LXXX.17; and see also *The Morals*, LXX.20-21; LR51, p.262). Ideally, Basil directs, in the monastic communities, the one who presides should be gentle in his treatment of sin, able to ‘discern the appropriate method of treatment’ for each individual (LR24 p.226, 227; LR43 p.255-256; and see also Letter 222). For example, Basil advocates that those who serve as physicians of the soul in the community, should apply countermeasures to ‘heal the soul’s debility’ such as requiring those who speak idly to maintain silence; those who eat excessively to fast; those who grumble to be isolated from their companions (LR51; 52, p. 262f.).

This disposition of compassion is also to be a characteristic of all those who form the presbyteral body of the community, since each of them has been selected for their ‘skill in emotional and spiritual ‘remediation’¹⁷¹ (Silvas, 2005, p.227 n.355), and ability to apply ‘the fitting remedy... to what is amiss’, as well as affirm ‘what is praiseworthy’ when others in the community unburden themselves to them (LR26, p.227).

Self-differentiation

Self-differentiation is the capacity of a leader to avoid being swamped by the emotional context of the group she or he leads, whilst remaining in touch with the group members.¹⁷² It involves a high level of self-awareness, especially in terms of one’s own emotional process and reaction to stressors, when faced with positive or negative projections from followers (Brown, 2013, p.95). Leaders who show self-

¹⁷¹ Despite the point made above about those who fail to remedy their behaviour even after several warnings, Silvas notes that ‘Basil’s teaching on correction in community is sensitive and complex’.

¹⁷² Originally used by the American psychiatrist Murray Bowen in his work to reduce anxious patterns of behaviour in dysfunctional families (Brown, 2013, p.94), the theory was applied to ‘family systems’ in ecclesial and synagogue contexts by Friedman (1985), and more recently, to leadership in a range of institutions and businesses (Friedman, 2007).

differentiation are secure enough in their role to avoid being seduced into collusion with followers who demonstrate partisan positive affirmation for them, rather than for other leaders; they circumvent being 'triangled' in conflicted situations between anxious members of the communities they lead (Friedman, 2007, pp.183f.; Friedman, 1985, pp.228f.).

Basil is concerned that the community leader resists flattery and finding favour with others, in order to ensure effective leadership (LR25.1 p.226). Such a leader will be one who truly loves his followers and is able to preach 'with freedom, candour, and sincerity, choosing not to palliate the truth in any way'; whereas a leader who does not, is 'a blind guide, both hurling himself over the cliff and dragging his followers after him' (LR25, p.226). In addition, the superior is to dispassionately 'apply remedies to those trapped in passions' by 'doing battle with the disease' of sin, rather than expressing frustration with their failings. (LR51, p.262). In this way, the leadership work of the superior will bear fruit, both in himself and in those he leads (LR25.2, p.226). Impartial self-differentiation is also to be characteristic of those who are entrusted with the administration of practical necessities in the community (LR34.2, p.237).

Leaders, then, are to be spiritually and attitudinally mature disciples in Christ, their lives being congruent with their teaching.

Shared ministry

Arguing against a solitary lifestyle¹⁷³ both practically and theologically, Basil recommends that a group of believers will be collectively more fruitful in the keeping of God's commandments than a solitary soul, since by sharing out acts of mercy amongst them, and by exercising their different charisms, they do more good than one who keeps to a solitary life, and in so doing, serve God in the 'solidarity of

¹⁷³ Which would later be considered much more acceptable (Silvas, p.181f. n.152).

one body in the Holy Spirit' (LR7.2, p.182-183). Thus, in the monastic arena, Basil takes a spiritual gift-led approach to ordering the common life, to ensure that different roles in the cenobium are given to those who are appropriately gifted. For example, he states that visitors to the community should only be permitted to speak to 'those who have been entrusted with the charism of the word' since it is these people who are able to build the faith of those who listen (LR32.2, p.234; LR45, p.258).¹⁷⁴ In the Shorter Responses, he notes that those whom God '**has entrusted with the charism of teaching**' should persevere in their calling, whilst those '**who have been entrusted with *the ministry of the word* (Acts 6:4) must at all times be** (ready and) **eager for the** (instruction and) **training of souls**'.¹⁷⁵ Silvas comments that the 'the idea of the 'charism of the word', tested and approved, that is, empirically verifiable, is pivotal to Basil's conception of leadership in the community.' (Silvas, 2005, note 3 p.271).

As discussed above, Basil saw the value of a body of elders (referred to as 'those who preside' - τους προεστωτας)—with whom the superior could consult (SR104, p.330), and who shared the ministry of spiritual direction of the monks. Amongst these would be an individual given the role of arbitrating community disputes (LR49, p.261). There was also a mature, patient and experienced person appointed to take care of and instruct the young who lived in separate accommodation,¹⁷⁶ but who nevertheless worshipped with the adults (LR15.2, p.202).¹⁷⁷

Despite his appreciation of the sharing of gifts and ministries, Basil draws a clear distinction in the cenobium between those who lead and those who are subordinate (e.g. LR26 p.227), since one who joins the community has 'turned over

¹⁷⁴ It is clear from LR 45 that this is also for the maintenance of good order in the community (Silvas, 2005, p.259).

¹⁷⁵ Font style as in Silvas, 2005, p.17 with **text in bold** indicating material common to both the Small Asketikon (through the Rule of Basil) and the Great Asketikon; plain text indicating later text only found in the Great Asketikon; (text in brackets) indicating Rufinus' glosses of Basil's original text.

¹⁷⁶ Males and females, both adults and children, were housed separately (LR15.2, Silvas, 2007, p.202).

¹⁷⁷ Hildebrand (2014, pp.138f.) includes other leadership offices exercised by elders in the cenobia, including food storage and distribution.

the management of himself to others' (LR41, p.251f.). LR45 shows that a strict hierarchy was maintained in the cenobium so that good order might prevail (LR45, p.259). Basil does not use the term 'servant leader'; however, the role of the one who presides is, at heart, service to the community¹⁷⁸ (LR30, p.232; LR43, p.253-254). This service is said to be for the purpose of teaching by example. (LR31, p.232; LR43, p.253-254). The temptation for any leader is to use power for his/her own benefit, or to further the concerns she or he is most passionate about. The Christian leader has to work to another agenda: that of leading in accordance with the pattern Christ set, by putting the needs of those being led before one's own (*Morals*, LXX.23).

Summary

As part of having oversight of the community, and the responsibility for the cure of souls, the Christian community leader's role included being accountable to God for the cure/care of all those who came under his leadership. Basil sees sin as a spiritual disease, and its treatment is linked to the economy of salvation.¹⁷⁹ Healing from sin comes from confession to one another, or to the leader who bears spiritual responsibility for the community members. Wise older members of the community act as spiritual guides. The leader's preaching, teaching, and modelling of Christ-like behaviour, all help individuals pinpoint areas of sin. Together with correction by the superior or others, repentance, and engaging in penance, healing from sins and spiritual transformation is enabled. The renunciation of attachments, and self-denial are pre-requisites for soul cure.

Guiding, governing and ruling the people of God, and supervising other leaders, together with exercising oversight in terms of discernment and forward planning, and serving in the liturgy as president of the Eucharist, are significant tasks

¹⁷⁸ And see Fedwick, 1979, p.50.

¹⁷⁹ Beeley, 2008, p.240.

expected of the community leader or bishop. Teaching and preaching by word and by example, and refuting heresy help the community stay spiritually on track, so that each member can develop as a mature Christian. Good leaders are to be humble, lacking ambition, compassionate in both their teaching and correction of those who are sin-sick, and careful to avoid the seductions of power, remaining self-differentiated with respect to those who flatter and praise. Together with other senior leaders, the community superior had an important role in managing relationships in the community, and in maintaining community boundaries. Leadership responsibilities, shared or otherwise, are undertaken as a service for the people who are in a relationship of subordination to the leader, thus enabling good order to be sustained.

Lastly, it seems that Rufinus translated Basil's use of the language of healing into a broader concept, as in Latin, *curo* can mean 'heal/cure, provide for, take care of, manage, or worry/care about, depending on the context, although in Greek, different words are used (ιατρεύω or θεραπεύω, for 'heal'; επιμελεομαι for 'take care of', 'have charge or management of' etc.).

Chapter 5 continues the discussion of the cure of souls and leadership by looking at the works of Gregory of Nazianzus and John Cassian.

CHAPTER 5: GREGORY NAZIANZUS AND JOHN CASSIAN ON HEALING AND LEADING THE PEOPLE OF GOD

1. GREGORY OF NAZIANZUS

The writings of Gregory that relate to this thesis will be dealt with under the same main headings as for Basil, that is, the cure of souls; sharing ministry; the role and dispositions of leadership. However, some of the sub-categories under each of these four main themes are not the same as those derived from Basil's works, since Gregory develops the themes differently. Thus, in relation to the cure of souls, Gregory discusses the diagnosis and cure of spiritual sickness in both individuals and the church; ministerial oversight; what it is to be a good shepherd of God's people, and evangelism. Two main aspects of leadership are considered, that of guiding and governing the people, and preaching, while four leadership dispositions are drawn from Gregory's works: holiness; humility; wisdom and compassion.

Despite spending periods of time in pursuit of the ascetical life, engaging in philosophy and theological study, unlike Basil, Gregory wrote no rules to guide ascetics.¹⁸⁰ Basil's ascetic writings, while biblically based, are down to earth and practical in the explicit advice he gives to superiors about leading the brothers to holiness of life. In contrast, Gregory's approach to the cure of souls is more discursive,¹⁸¹ since what he says about ministry is largely to be found in his orations and in some of his poems. In his second oration, written after his return to the church at Nazianzus in 362 following his flight from his forced ordination, Gregory

¹⁸⁰ However, as pointed out above (Chapter 4 n.25), it is likely that he collaborated with Basil on the writing of his Small Asketikon at Pontus.

¹⁸¹ McGuckin, 2001, p.10 calls the orations 'exquisitely crafted pieces of literature'. Daley, 2006, p.28 notes that they are representative of Second Sophistic rhetoric (and see McGuckin, 2001, p.42).

defends his actions with four reasons. Firstly, he was shocked by the sudden and unexpected ordination. Furthermore, he longed for a life of quiet study and reflection. Then, drawing on the Old Testament prophets Haggai; Hosea; Micah; Joel; Habakkuk; Malachi; Zechariah; Ezekiel and Jeremiah (Or.2.57-68) to describe their condemnation of unholy priests and rulers, and on the epistles of Paul to illustrate the high moral standards that pertain to those who lead God's people (Or.2.69; 52-56;69;6), Gregory explains that he did not want to join the company of pushy, unholy priests that he knew were leading the church of his day¹⁸² (Or.2.8). Lastly, he makes it clear that, while promotion to leadership in the church is a natural extension of the study of theology, just as a sailor might be promoted to lookout, and if he did that job well, to helmsman, so the theologian might expect to be ordained in due course, this is not what he expected for himself (Or.2.5); he does not see himself as 'qualified to rule... or to have authority over the souls of men'¹⁸³ (Or.2.9;13;14; and see Or.2.76-78;90). The first test for one who would take up the important task of the care of souls,¹⁸⁴ Gregory argues, is that he needs to have received spiritual healing himself, ensuring that he is not 'full of sores' (Or. 2.13; 26). This is because only one who has faced the need for holiness and integrity in his own life will have sufficient authority to 'cure' the souls of others.

Gregory continues Oration 2 giving a theological account of the great challenges that face those who are appointed to lead a church in which the people all have different spiritual development needs, which he likens to an instrument of many

¹⁸² Sterk, 2004, p.123 describes the poor quality of clergy, with respect to character, motivation, behaviour and theology that Gregory (and indeed Basil) sought to transform through his writings.

¹⁸³ McGuckin, 2001, p.xxvii; Daley, 2004, p.109; 2006, p.56; Quasten, 2000, p.236 refer to Gregory's 'weak and highly sensitive nature' to concur with Gregory's own evaluation of himself that he was inadequate for the task of leadership. Elm contests this, arguing that this kind of denial of the qualities that Gregory himself expects ordained leaders to have, and his self-deprecation, together with the example he gives of his own sacrificial and ascetic lifestyle (Or.2.77-78), are a standard trope for taking up leadership in the Graeco-Romano culture of his time. Rather than Gregory justifying his flight from ordination because of his weaknesses and inadequacy, he is in fact saying the opposite: that he is qualified to take up the role (Elm, 2012, p.159-160; 175). However, in Oration 10.3, Gregory speaks candidly of his feelings of depression after his forced consecration.

¹⁸⁴ In Or.2.52, Gregory gives 'care of souls' as 'ψυχων επιμελεια' which is translated in Migne as '*animarum cura*' (PG35.52). LSJ gives 'to take care of, have charge of, have the management of a thing' for επιμελεια.

strings each needing to be played in different ways (Or.2.29-33; 39). Finally, he gives three reasons to justify his return, basing his arguments on the example of Jonah (Or.2.102), and on the contrasting reactions of Moses, Aaron, Isaiah and Jeremiah to their calling (Or.2.114). Thus, he has returned because of his love for the people of his home town (Or.2.102); his sense of duty to his ageing parents (Or.2.103); and his fear of disobeying God who has called him to lead his people (Or.2.112).

The cure of souls

Gregory, as Basil, compares the work of a medical practitioner to that of a priest (Or.2.16; 27). Those who heal souls have a far more difficult and important task; the former treat bodies which will one day die, while the latter are 'concerned with the soul, which comes from God and is divine'. Even though it is joined to the sinful human nature in this life, the soul will one day be united to God (Or.2.16-18; 21; 28), and is being purified and transformed by the Holy Spirit (Or.43.67¹⁸⁵). The bodily physician's careful observations, prescriptions, and sometimes, surgery are not as great a challenge as the diagnosis and the cure of the diseases of the soul, since the soul healer is dealing with 'the hidden man of the heart', and will not only need to banish 'everything brutal and fierce' from those he treats, and introduce a virtuous and devout way of life, but, unlike the physician of the body, will also need to overcome the soul's resistance to healing in the first place (Or.2.18-19; 21).

Gregory lists four ways that this resistance is shown: people either hide their sin, so that it festers away in the depths of the soul like a cancer; or they make excuses for their actions; alternatively, they simply refuse to hear the voice of the one who offers the 'medicines of wisdom'; or they 'shamelessly brazen' it out (Or.2.20). For example, in Oration 14 *On love for the poor*, Gregory challenges such resistance,

¹⁸⁵ Translation by Papaioannou, 2006, p.75-76.

and the selfishness, self-indulgence and lack of compassion for the poor which underlie it, denouncing these as a serious form of soul-sickness¹⁸⁶ (Or.14.18f.).

Gregory sets out nine antithetical¹⁸⁷ sets of possible spiritual ‘medicines’, as ‘varying instruction and guidance’ is needed for the treatment of the range of people that the spiritual physician encounters (Or.2.30-33). These include leading by doctrinal preaching or training by example; giving praise or rebuke, depending on the ‘time, circumstance and the disposition of the patient’, for the transformation of a person’s life requires great diagnostic skill and much wisdom (Or.2.31;33;26;28). Confession of sins is ‘an important medicine for evil’ (Or.16.17), as is merciful care for the poor¹⁸⁸ (Or.14.37-39). When the spiritual sickness is dissension amongst the flock, ‘every effort to help them and heal them’ must first be made, and then ‘if they are not receptive to cure’, those who refuse to amend their ways are to be excluded from the community of faith in case they ‘infect’ others (Or.6.22; see also Or.32.2).

As with Basil, Gregory gives a soteriological *telos* for the art of the cure of souls, describing it poetically as providing ‘the soul with wings, to rescue it from the world and give it to God.’ Thus the world is seen as a dangerous place of contamination from which God’s people need to be saved.¹⁸⁹ The Christian leader therefore has to

¹⁸⁶ It can be healed by confession, prayer to ‘the Healer’ Christ, and by genuine compassion, shown by generous giving ‘towards those in pain’ (Or.14.27).

¹⁸⁷ McGuckin notes that this is a typical literary device of Gregory (McGuckin, 2001, p.107; 10).

¹⁸⁸ Holman (2001, p.151f.), points out that Gregory connects relief of poverty to redemption for the donor: since the poor have a ‘place of primary honour in the kingdom of God’, richer benefactors can take spiritual advantage of this by effectively turning the poor into ‘an exchange currency’ by which the giver can receive a heavenly reward. However, she fails to give Gregory credit for expressing true compassion for the poor in Oration 14 by using any means he could to lead his resistant congregation to provide famine relief, including specifying the spiritual benefits of generosity, as well as pointing out their God-given call to compassion (Or.14.19) and their moral obligation to aid the poor and marginalised, (and especially those afflicted with leprosy) (Or.14.5f.).

¹⁸⁹ See also *De rebus suis* 45, Meehan, 1987, p.34. Beeley notes that Gregory of Nazianzus places Christian ministry at the centre of a continuum from the salvific events of Christ’s life, death and resurrection to the *parousia* (Beeley, 2008 p.239; 236). Thus, the healing work of Christ is extended into the present through the ‘administration’ of the Word, that is, ‘preaching, teaching and personal counselling’ by a priest, in ‘an assumed eucharistic context’ (Beeley, 2008, p.240; 263; 266). Gregory’s ecclesiology therefore has a Christological basis (Or.2.3).

‘watch over that which is in his image’ (that is, in the image of God), ‘if it abides, to take it by the hand, if it is in danger, to restore it, if ruined to make Christ dwell in the heart by the Spirit: and in short, to deify’ it (Or.2.22). However, after Gregory is consecrated bishop, one reason he gives for assisting his father is that while it is good to guide individuals in their spiritual progress, it is far better to be involved in the oversight, and thus, the transformation, of a whole church (Or.12.4).

In his funeral panegyric for his father, Gregory asks his friend Basil if he has ‘come to inspect’ the flock, or to take over their ‘oversight and leadership’, as ‘a man under whose wings we all would gladly repose’ (Or.18.2;4). Ministers who are ‘set over others’ need to have ‘power to heal and skilfully cleanse’ those in their charge; their oversight role includes spiritual healing (Or.2.26).

Quoting from 1 Peter 5.2, Gregory holds that priests should ‘tend the flock not by constraint but willingly’, by which, while noting that the church leader has ‘authority over the souls of men’ (Or.2.9), Gregory means that clergy must lead the people in such a way as they choose to respond positively; they are not to overly rebuke them¹⁹⁰ (Or.3.6). Instead, they are to guide them ‘gently and lovingly, not as ... a brutish physician’ who only knows how to ‘cauterise and cut’ (Or.32.29).

Gregory therefore advocates leadership ‘by the influence of persuasion’, rather than by ‘the force of authority’ (Or.2.15). He calls this ‘the art of arts and the science of sciences’ (Or.2.16). Thus, the priest as a ‘good shepherd’, in ‘charge of caring for a flock’, is to ‘know properly the souls of his flock’, using the ‘right and just’ approach to each individual in his choice of ‘methods of pastoral care’ for the important task of the nurture and care of souls, which has to be exercised conscientiously (Or.2.34; 52; 9.4; and see Or.2.7), and for which he will be accountable to God (Or.2.8; 46; 66 with reference to Ezekiel 34; 113).

¹⁹⁰ However, in Oration 16, spoken extempore when a hailstorm has destroyed all the crops, he sternly rebukes the people of Nazianzus, seeing the severe weather as God’s discipline to encourage them repent of a range of sins (e.g. oppression of the poor; moving land boundary markers; not paying tithes; extorting interest on money loaned; ignoring the needs of widows and orphans; acting unjustly etc.) (Or.16.17-19).

The kind of priest Gregory condemns are those who 'note the sins of others, not to bewail them, but to make them subjects of reproach, not to heal them, but to aggravate them', excusing their 'own evil deeds by the wounds of our neighbours' (Or.2.80). In contrast, in his consecration sermon as Bishop of Sasima, Gregory requests that his father shows him how to lead the people, following his example of blending 'diligence and good judgment'; exercising 'solicitude' and 'vigilance'; joyfully and zealously serving his people; and modelling the qualities of 'gentleness, peace, and serenity', in order to avoid being a bad shepherd (Or.9.5;6).

Gregory clearly sees the importance of bringing those who are not yet included into the flock of God; thus, he and his episcopal colleagues proclaim the good news and 'rescue wandering sheep' (Or.42.1). He refers to the process of evangelism and probably baptism, though this is not specifically named here, in terms of bringing the bride of Christ to her Lord, with the priest as the one who 'prepares and conducts souls to their espousals' (Or.2.77). He exhorts Eulalius of Doara at his episcopal consecration to be 'a seeker of the lost' (Or.13.4), and also writes of a priest's converts as those 'whom he has begotten in Christ by the gospel' (Or.2.54; 16.4).

It is not just individuals to whom Gregory ascribes spiritual sicknesses, but also to the church. Thus, the Arian heresy is seen as an ecclesial infection, which Athanasius heals by his teaching (Or.21.14,35). Similarly Gregory wrote to Nectarius, his successor at Constantinople, asking that he prevent heterodox clergy from taking up posts in his churches, since only by this remedy would the spreading 'disease' of the heretical teachings of Arius, Eudoxius, Eunomius and Apollinarius be halted (Letter CCII).

Gregory's understanding of the cure of souls, then, was largely focused on preaching (including challenging doctrinal misrepresentations); teaching by example

and in words (including rebuke, persuasion, and guidance) and on the exercise of the ministry of reconciliation.

Shared ministry

For Gregory, the basis of church leadership is the image of the Body of Christ in 1 Cor.12. (Or.2.3). On the surface, his understanding of leadership is less collaborative than Basil's, as, unlike Basil who sees a role for a group of presbyters in the community as well as the superior, Gregory affirms the need for a strict hierarchy in the church.¹⁹¹ As the 'soul' and the 'intellect' in the body of Christ, the clergy are to rule and preside, functioning to bring the church to maturity in Christ, while the laity are to submit to their rule.¹⁹² Gregory argues this has been decided by God either because God's law of equality allows for one to preside on the basis of merit, or because it is beneficial in the providence of God, for some to be 'subject to pastoral care and rule, and be guided by word and deed' by pastors and teachers (Or.2.3-4). Thus, the church is to be 'so combined and knit together, by the harmony of the Spirit, as to form one perfect body, really worthy of Christ himself, our Head' (Or.2.3).

While Gregory gives a theological justification for the need for the church to be hierarchically led, his underlying reasoning appears to be a fear of 'anarchy and

¹⁹¹ McGuckin (2001, p.107) notes Gregory's 'reaffirmation of hierarchical authority' in this oration, and also comments that Gregory understood Christian priesthood to be a replacement for various Hellenistic religious leadership functions, such as 'magistracy... (and) sacrificial mediation' (*ibid*, p.100, n.53). Gregory develops his hierarchical interpretation of 1 Corinthians 12 and 14 further in Oration 32, allocating the function of the head of the body of Christ to church leaders. He argues for diverse roles in the church depending on spiritual gifts, with those appropriately gifted taking up the role of leader and president, and the rest being 'systematically ranked'. Together, those who lead and those who are 'guided and directed... become one in one Christ, being joined together and knit by the same Spirit'. In doing this, they show that they are disciples of Christ, who is the example *par excellence* of one who is first in rank but who provides 'a model of humble orderly behaviour' in his submission to the Father (Or.32.10–12;16; 18). Bradshaw suggests that it was the importance of the church's leaders' role in refuting heresies from the second century onwards that drove the development of authoritative sacerdotal leadership (Bradshaw, 2002, p.205; 2014, p.45).

¹⁹² Beeley, referencing Or.16.13, states that despite this, 'the primary function' of clergy leadership 'is to enable and promote the ministry of all the baptized' (2008, p.241). However, in Or.16.13, Gregory exhorts the people to imitate their priest in repenting from sins, fasting, and prayer, which relates more to discipleship than ministry, and in *De se ipso*, Gregory says that the primary function of the clergy is the 'sanctification of souls' (752-753).

disorder'.¹⁹³ Gregory's concern is that if everyone wants to be a leader, or if no-one does, then this will lead to disorder, and the church would be damaged (Or.2.4).

However, in his orations on peace, Gregory uses the doctrine of the Trinity to draw lessons about peace within the body of Christ. For example, in Oration 6, first he makes the point that the Trinity is united in love, full of light, and harmonious in its immanence, as well as in the economy. There is no discord, for the members of the Trinity are indissoluble. All is peace and love within the Trinity, for thus is the one God named, 'he is our peace'¹⁹⁴ and 'God is love'.¹⁹⁵ Gregory goes on to relate the Trinity to the angels of God who draw their radiance and their unanimity from the unity and harmony of the Trinity (that is, the Trinity provides the model or blueprint of the angels' way of being). He then applies this to the life of the church. 'The one great and indispensable requirement for unanimity and concord is this, the imitation of God and of things divine' (Or.6.12;14). Thus, he is aligning the church with the model of the relationships within the Trinity.¹⁹⁶ Since he is clear in Oration 31.14 that none of the three divine persons is greater than the others, so that, for example, the Son is not subordinate to the Father, their 'equality, unanimity, and seamless collaboration' (Harrison, 2012, p.23) should be imitated by the church, just as it is imitated by the angels. If the logic of this argument is followed through, it implies a different, more egalitarian, ecclesiology from that discussed above.

Furthermore, in Oration 14.15, Gregory gives an 'important reflection on the ministry of all the baptized' (Beeley, 2008, p.238), drawing on 1 Pet.2.9; Tit.2.14 and 2 Cor.8.9 to exhort the people of God to give generously to the poor, since they are 'the royal priesthood' for whom Christ humbled himself by sharing our nature, becoming poor for us, 'so that we might be rich in divinity'. In response, God's

¹⁹³ In this, his early training in Platonic and Neo-Platonic philosophy was influential (McGuckin, 2001, p.58; and see Macy, 2005, p.51, but also see O'Meara, 1996, for a critique of the anachronistic use of the notion of hierarchy with respect to Plotinus).

¹⁹⁴ Eph. 2.14.

¹⁹⁵ 1 Jn. 4.8,16.

¹⁹⁶ This is also clearly drawn out in Oration 42.15.

people need to show compassion on those who suffer rather than overlooking them, since while the poor suffer involuntarily from physical wretchedness, induced by malnutrition, as noted above, Gregory's congregation suffer from a 'spiritual sickness' characterised by greed, self-indulgence, and insensitive parsimony (Or.14.17-19). Moreover, in Oration 26.6, on his return after fleeing Constantinople, following disputes about the patriarchate in 380, Gregory questions his congregation about how they have held to his teaching; whether or not they have fed the poor; offered hospitality; given shelter to the homeless; visited the prisons; tended the sick; and blessed the priests who 'serve the altar' in his absence.

Leadership role

Gregory outlines two important areas of priestly ministry, 'a most sacred office'¹⁹⁷ (Or.2.8). Firstly, priests are to 'take charge of souls'; to 'guide and govern' them, and to rule the people by leading them to God (Or.2.43; 78; 10; 9.3; 18.2). This includes 'lead(ing) people by means of the divine mysteries' (*De Vita Sua*, 326-327), by which he means sacramental ministry. It is no easy task: leading the church is like trying to tame a strange compound creature which is both wild and domesticated, and whose body needs to be treated in a range of different ways in order for it to be sustained and led (Or.2.44). However, it is not done alone; it can only be achieved with the help of God. Thus, at his installation as suffragan bishop at Nazianzus in 372, Gregory commends his father, Bishop Gregory the Elder as one who guides God's people 'in the power of the Spirit', and invokes the Holy Spirit to enable himself to preach as 'an instrument of God, a rational instrument, an instrument tuned and struck by that skilful artist, the Spirit' (Or.12.1-2). Gregory also refers to his father's 'power of pastoral organisation': Gregory the Elder clearly

¹⁹⁷ McGuckin notes that Gregory saw the priestly office as preaching and presiding at the Eucharist (2001, p.100, n.53). However, as noted below, Gregory himself seems to focus on the example a priest sets by 'his life and teaching', to enable the sanctification of the people he leads (*De se ipso*, 751-760).

had a high degree of leadership and administrative skill (Or.18.2).¹⁹⁸ In his funeral oration for Basil, Gregory praises his friend's leadership skills, noting how Basil influenced people 'by his conduct rather than by argument', using the power of his office sparingly (Or.43.40).¹⁹⁹

Next, the priest's task is to educate (Or.2.43) and 'to instruct others in virtue'²⁰⁰ (Or.2.14). Gregory calls the preacher a 'steward of the word' (Or.3.7), and refers to preaching as the 'distribution of the word' of God (Or.2.35f.). He also refers to preaching as 'publishing the Divine light' (Or.12.4), or being 'charged with the illumination of others' (Or.2.36). This is done through communicating the truths of the gospel, the life, death and resurrection of Christ, together with things concerning the covenants of God and the eschaton.

Seeing the holding and teaching of correct doctrine to be an essential part of pastoral ministry,²⁰¹ Gregory emphasises the importance of teaching about the Trinity clearly, concisely, and in such a way as to avoid reducing the Godhead to 'a single Person',²⁰² or separating the three persons (as in Arianism), or indeed, presenting the Trinity in the modalism of Sabellius.²⁰³ This, he says, can only be done with the help of the Holy Spirit (Or.2.36-38). Gregory then outlines three areas of homiletics that need to be done well if communication is to be

¹⁹⁸ Gregory's mention of his mother Nonna in his father's funeral oration is noteworthy in that he commends her leadership of his father (she enabled his conversion to Christianity), by her influence and her teaching (Or.18.8). See McGuckin, 2001, p.19.

¹⁹⁹ This is despite his trenchant criticism later in *De vita sua*, in which he accuses Basil of betraying their friendship by strategically consecrating him bishop of Sasima against his will, in order to gain an ally in the divisive issue of the carving up of the province of Cappadocia into two by emperor Valens in 372 for administrative purposes, and the subsequent claim of Cappadocia Secunda as a second metropolitan area by Anthimus of Tyana. Sasima was located in the part of the province overseen by Basil as Archbishop of Caesarea (*De vita sua*, 440-485; Rousseau, 1994, p.235; McGuckin, 2001, pp.191f.).

²⁰⁰ Oration 14 On love for the poor, with its exhortation to holiness; to compassion; to the exercise of spiritual disciplines such as hospitality; prayer vigils; self-restraint; solitude and a simple lifestyle (Or.14.2-6), together with encouragement to seek healing from Christ for soul-sicknesses through the exercise of 'acts of mercy' (Or.14.37) gives an example of the kind of preaching that Gregory expects.

²⁰¹ Beeley, 2008 p.267.

²⁰² Gregory uses the example of Judaism here (Or.2.37).

²⁰³ See also Orations 42.16; 18.16; 23.11; 38.8; 39.11; 40.42.

transformative: 'understanding, speech, and hearing' (Fulford, 2012, p.33). This is not difficult if the audience is pious, so long as those who are devoted to God are not resistant to learning, or 'ideologically hardened' and stuck in their views (Hull, 1991, pp.125-130). However, the easiest people to teach are the young, who are likened to a wax tablet upon which truth will be inscribed by the preacher (Or.2.43). Preachers who instruct others but are ignorant of their own errors suffer from 'vainglory' which is hard to heal (Or.2.50-51). It is important that instruction is given at the proper time; at other times the preacher is to remain silent and listen. Preachers should use simple terms, leaving 'sophisticated language to the more advanced' (Or.32.21).

The church leader needs to have developed a range of different ways to preach to the people he leads (Or.2.44). New Christians need the 'milk' of basic Christian teaching, while more mature Christians need the 'solid food' of the Word of God which will strengthen them and help them become more Christ-like. The problem, as Gregory outlines it, is that some preachers 'adulterate' God's word by cheapening it to suit everyone's tastes, running the danger of spiritual damage for both priests and people (Or.2.45-46).

Those who 'care for souls and take responsibility for the Word' should neither irritate people by speaking harshly, nor 'encourage arrogance' by their 'submissiveness'. Instead, they are to walk a path between both in their preaching (Or.42.13), 'strengthening' the faithful in a way which 'leads them to God'; denies the power of the sinful nature and the pressures of the world; protects the flock from predatory false teachers; and keeps them together; enabling them to participate through the Holy Spirit in the glorious light of the spiritual 'high places' of the Godhead. The test of Gregory's own teaching is that his people²⁰⁴ 'are authentic worshippers of the Trinity', who would rather die than 'separate one of

²⁰⁴ In this case, the congregation of the church of Anastasia in Constantinople.

the three from the Godhead.’ That authenticity is manifest in their complete unity, mirroring the One they worship (Or.42.15).

In his own preaching, Gregory demonstrates the principles he seeks to instil in other preachers, so for example, he encourages the congregation at Nazianzus in their discipleship by challenging them to accept the need for constant spiritual growth, development, and transformation (Or.44.8).

Leadership dispositions

Reflecting his tendency to be more interested in meritocratic leadership than Basil’s egalitarian approach, towards the end of his life, in his poem *De se ipso et de episcopis* on good and bad bishops, in which he reflects on his earlier ministry, and in particular, on his effectiveness in transforming the relationships of his congregation from ‘turbulent’ to gentle and charitable (*De se ipso*, 115-124), as well as enabling them to grasp the doctrine of the Holy Trinity (Or.13.4), Gregory reiterates the qualities he expects from a bishop. Firstly, he expects bishops to be intellectually outstanding, rather than ‘a person of average equipment’ who would struggle in the office (*De se ipso*, 180–192). Candidates for the episcopate should be ‘straightforward speakers’, not boastful social climbers (*De se ipso*, 330–353). A careful discernment process is needed in the choice of a bishop, with consideration given to ‘previous performance... behaviour,... learning’ and the candidate’s acquaintances and relationships (*De se ipso*, 375–380). A potential bishop needs to be generous, humble, accustomed to constant prayer and fasting (*De se ipso*, 575–609), and have been transformed by the purifying power of the Holy Spirit, rather than assuming that episcopal consecration will effect this (*De se ipso*, 455-575; and see Or.13.4).

Purity and holiness

In Gregory's view, it is unwise for someone to be entrusted with 'the rule over souls' without having attained purity of mind, holiness of life, and closeness to God. Ethical integrity is necessary for those who take up the priestly office which Gregory says entails mediating between God and God's people (Or.2.91-98). He makes the challenging statement that without having 'sufficiently purified one's ears and one's intelligence, I do not think it is safe either to accept a position of spiritual leadership or to devote oneself to theology' (Or.20.1). He then gives Old Testament examples from 1 Sam.2 and 2 Sam.6 of the dangers of those who deal with holy things without being purified, with the result that spiritual boundaries are broken, e.g. by approaching Mount Sinai,²⁰⁵ or making forbidden contact with the Ark of the Covenant or the Holy of Holies (Or.20.2-4). However, he also gives a process, at the start of the Christian journey, and subsequently, by which purification may be obtained; wisdom gained, and conversion achieved: fear of God, together with awareness and grief over one's sins, or compunction (Hausherr, 1982, p.13), comes first; this is followed by 'observation of the commandments' and 'work(ing) to acquire virtue', which cleanses the sinful human nature ('the flesh'); finally leading to illumination, being enabled to participate in the divine. Once this has occurred, it is the sanctified individual's responsibility to share that illumination with others (Or.39.8-10).

Gregory expects a leader to have a commitment and determination to continue to grow in virtue, and in making 'spiritual progress', and not to compare himself with others, but to 'measure his success by the commandment' (Or.2.14), by which Gregory clearly means the commandments of Christ to love God and to love one's neighbour as oneself (Mark 12.30-31). All this is because character communicates the gospel as well as preaching (Or.2.69; *De se ipso* 775). The church's pastors and teachers need to excel in 'virtue and nearness to God' (Or.2.3), since the leader must be a model for those who are led (Or.2.71). Purity, goodness and integrity are

²⁰⁵ That is, unless you had been purified first, or in the case of Moses (Ex.19.3-5; 24.9-12).

essential: a leader of God's people needs to be like an unalloyed, solid gold or silver coin, or 'a spotless mirror of God, and divine things' (Or 2.10; 14; 44;69; Or.20.1; *De se ipso* 755; and see Or.19.9), because a leader's hidden vices, such as a lack of integrity, will rapidly 'infect' those he leads, as people are naturally drawn to wrongdoing, whereas it is much harder to inculcate virtue in them (Or.2.11-12). Gregory himself has found reading his friend Basil's ascetic works 'purify soul and body', making him a 'temple fit for God, and an instrument struck by the Spirit'. He goes further: reading Basil's writings, he says, 'reduces me to harmony and order, and changes me by a Divine transformation' (Or.43.67).

Humility and wisdom

A second disposition expected of leaders is humility, which, for Gregory, is not so much about a lack of boasting, or treating one's 'inferior in a humble way', but rather, is about showing 'restraint in discussing God'. Thus the 'humble-minded man' 'knows what to say and what to keep to himself', and when to give way to the appointed teacher, accepting 'the fact that another is more spiritually endowed' (Or.32.19). In Oration 20, Gregory uses the example of Zaccheus (Luke 19.2-4) to illustrate his argument that being with Jesus in lowliness enables us to live 'a more perfect life' (Or.20.4). He is very much against proud, ambitious clerics (*De se ipso*, 340-347, Meehan, 1987, p.59-60). So, for example, he writes about the privilege of presiding at the 'mystic and elevating rites' of the Eucharist (Or.2.4 and see Or.17.12), noting that bad clergy 'push and thrust around the holy table, as if they thought this order to be a means of livelihood, instead of a pattern of virtue' (Or.2.8; 36.2). This implies that ambitious priests were competing with one another for the most lucrative and prestigious pastorates, something Gregory hates, as shown by his commendation of his father's lack of ambition in his funeral oration. (Or.18.21;23). In contrast, Gregory argues that only those who have presented themselves to God as 'a living, holy sacrifice' and learnt to offer 'to God the sacrifice of praise and the contrite spirit', whose hands are 'consecrated by holy works' (that

is, by acts of charity), are worthy of the priesthood, and can safely preside at the Eucharist²⁰⁶ (Or. 2.95-96; Or.20.1;4; 11.6; 26.1, 16; Ep.171).

In Oration 20, Gregory expresses concern that contemporary 'ordained theologians' are 'longwinded' and far from wise. He sees true wisdom as being the fruit of *ascesis*, solitude, and coming to God in humility. In order to be able to talk with God, like Moses and the Israelites, there is a need to be purified. However, Gregory then equates talking about God with talking to God, arguing that the theologian needs to be purified if he is to talk about God to others.²⁰⁷ There is a need to be aware about one's need of Jesus the divine Healer; we are not to seek for healing yet 'decline to receive the healer' (Or.20.4). Basil is described as the wisest person Gregory knew (*De vita sua* 225f.).

Compassion

Neither Gregory nor Basil view compassion in a purely emotive, empathetic way, although Gregory does urge his congregation to open their hearts to the poor and to all disaster victims (Or.14.6); but rather, they see it as a virtue expressed in the use of one's resources to help those in need. So, for example, as discussed above in relation to the ministry of all the baptized, in Oration 26.6, Gregory looks for practical compassionate ministry to be exercised by the people in his absence. Similarly, in Oration 14.5; 15, he shows that 'love for the poor, along with compassion and sympathy for our fellow man' (*sic*) is the essence of Christ's summary of the Law in Matthew 22.37-40, who gives us a model of sympathetic compassionate action to follow. Thus, he pleads with the people of Nazianzus to care lovingly for those who have been stricken with poverty (Or.14.15; 18-20; 22-28; 35-40). Compassion is also an essential leadership disposition, so for example, Gregory commends his father for using the 'staff' more than the 'rod' in disciplining

²⁰⁶ In his father's funeral sermon, Gregory reminded his audience of the way that Gregory the Elder, while gravely ill, joins the worshippers at the service of Holy Communion and 'in union with, or on behalf of his people eagerly celebrates the mysteries', following which his health returned (Or. 18.29).

²⁰⁷ Or.20.4; see also Or.28.2.

and guiding his flock (Or.18.22). However, like Basil, as Gregory makes clear in Oration 27, it is a parental type of compassion that he is thinking of, and in this case, it provides the motivating force for his rebuttal of the heretical teaching of the Eunomians in the face of the anxiety, dejection and confusion this has caused members of his church (Or.27.2).

Summary

Elm (2012, pp.159f.) notes that Gregory's Oration 2 owes much to 'classic Platonic and Aristotelian texts on the principles and foundation of governance', listing different forms of leadership discussed, for example, in Plato's *Protagoras*; *Phaedo*; and *Cratylus*. In a significant section of his poem *De se ipso*, Gregory summarises his considered views on what is really important in ministry. The clergy the church needs are genuine, sincere, serene, compassionate, holy people rather than astute political animals; they lead by example, and by persuasion, that come from a consecrated life and holiness of character, rather than by the use of authority;²⁰⁸ they are endowed with 'the wisdom that is from above' rather than 'earthly wisdom' (James 3.15-17). Gregory states that 'a priest should have one function and one only, the sanctification of souls by his life and teaching.... Other matters he should relinquish to those skilled in them' (*De se ipso* 751-760). Thus, bishops and priests should focus on a few key things, such as modelling a virtuous and devout way of life, together with gentle but challenging teaching that will encourage people to seek constant spiritual development and transformation, rather than being omniscient and multi-active. They also need to know and teach correct doctrine, an essential part of pastoral ministry in the avoidance of heresy, and be able to speak fearlessly when necessary.

Finally, the priest's oversight role includes the diagnosis and cure of spiritual sicknesses. As a spiritual physician, he will need to understand and have experience in using a range of treatments, as he will encounter different types of people with

²⁰⁸ See Beeley, 2008, p.249 for further discussion of this leadership disposition.

different spiritual needs.²⁰⁹ So he will need to get to know individuals well, in order to employ the appropriate methods of pastoral care for the nurture and care of each, such as confession of sins, and kindness and generosity to the poor.

2. JOHN CASSIAN

Cassian's writings,²¹⁰ as noted previously, offer a depth of psychological wisdom about human nature, shown by his systematic analysis of the problem of sin and temptation in the lives of monks living eremitically and in community (Ramsey, 2000, p.7). Such insights offer valuable diagnostic aids for Christian leaders in their work of discernment and spiritual healing. Furthermore, his works give us some idea of the nature of leadership in Christian communities in his lifetime. John wrote these treatises for his bishop, but they were also relevant to all members of his Gallic monastic communities, and would have been particularly helpful as pedagogical tools for its leaders (Stewart, 1998, p.26; 29; 39). However, Cassian's focus on the healing of vices, and the development of virtues, is not just for leaders only. He is concerned that all Christian disciples, especially monks, are able to heal their own souls, and also to contribute to the cure of others. 'It is in many respects a more splendid virtue and a more sublime accomplishment to cure the diseases of one's own soul than those of another's body (*Conferences*.15.VIII).

Cassian outlines the eight vices:²¹¹ gluttony, fornication, avarice, anger, sadness, *acedia* or anxiety, vainglory and pride, and their remedies, giving a further

²⁰⁹ In his *Book of pastoral rule*, Gregory the Great later developed Gregory Nazianus' schema of different spiritual conditions that a pastor may encounter in his flock into thirty-six sets of antithetical pairs, providing examples of the remedial advice that a church leader or 'spiritual director' should offer each, (See Gregory Nazianus, Or.2.30-31; 44; Gregory the Great, Pastoral Rule Part III; see Demacopoulos, 2007, p.20).

²¹⁰ This thesis makes use of the English translations of *The Conferences* and *The Institutes* by Ramsey (1997; 2000). Latin terms/ quotations are taken from Petschenig's (1886; 1888) critical editions.

²¹¹ The eight principal vices according to Cassian are gluttony; fornication; avarice; anger; sadness; *acedia*; vainglory and pride. Cassian's interlocutor, abba Serapion, gives two further vices, idolatry and blasphemy (*Conferences* 5.XXII; and see *Institutes* 12.XX), but Cassian does not discuss these. Tilby (2009, p.9f.) gives a concise history of sin, the vices and virtues, repentance, confession and penance. 'Vice' is not to be understood as we might today in terms of serious wrongdoing such as

perspective on the cure of souls. His goal for the Christians he taught, learnt from abba Moses, was 'purity of heart', since it is this which enables the believer to gain eternal life (*Conferences* 1.IV; V.2). Purity of heart,²¹² by which Cassian means achievement of perfection or holiness (*Conferences* 1.V.2; *Institutes* 6.XVI), is the gift of God (*Conferences* 3.X), and is to be attained by focusing entirely on God, apart from emulating those who have already achieved purity of mind²¹³ (*Institutes* 4.XL), and by the enduring employment of spiritual disciplines such as obedience, simplicity, prayer, fasting, acts of mercy, and meditation on Scripture, which open the heart to a 'spiritual point of view.' (*Conferences* VII; VIII.1; X.4; XVII; *Institutes* 4.XL).²¹⁴ The purpose of *The Institutes* and *The Conferences* is therefore primarily pedagogical, providing examples of the vices, their origin, effects, and treatment in order to instruct members of monastic communities and to assist their growth in holiness (*Institutes*.11.XVII).

Cassian makes his points with biblical references and illustrations,²¹⁵ some of which would have been chosen by him, others of which were derived from the desert fathers' tradition (Casiday, 2007, pp.119f.). His four-fold scriptural hermeneutic schema²¹⁶ (*Institutes* 14.VIII) relies, at different points, on the literal sense, as in *Institutes* 11.XII where he refers to Galatians 5.26 with respect to the vice of

drug dealing, paedophilia and the like, but rather as those underlying tempting thoughts and harmful attitudinal faults that if harboured, can lead to serious sins. The desert fathers, including Evagrius of Pontus, saw such attitudes and temptations as areas of human 'vulnerability to demonic deception', and as spiritual sicknesses blocking the way to participation in the divine, and therefore, needing to be healed (Tilby, 2009, p.21).

²¹² Stewart points out that in order to avoid being identified with Evagrius, Cassian altered 'controversial terminology' such as changing '*apatheia*' (*απαθεια*) to 'purity of heart' (Stewart, 1998, p.12). Tilby views the expression 'purity of heart' as Cassian's unfortunate translation of Evagian *apatheia* or serenity, 'a relaxed but attentive attitude of mind' (Tilby, 2009, p.54).

²¹³ Cassian uses 'heart' and 'mind' interchangeably.

²¹⁴ According to Cassian, the achievement of purity of heart leads to the possibility that 'God might be seen and grasped by a pure vision' (*Conferences* 1.XV).

²¹⁵ For the former, see for example, *Institutes* 7.VII where he quotes from Col.3.5; for the latter, see for example, *Institutes* 12.XXI, where he uses the example of Joash, King of Judah to illustrate the vice of pride (2 Chron. 24.17-18).

²¹⁶ Simonetti points out that Cassian's use of this four-fold hermeneutic approach is a new development from Origen's threefold schema of the historical, allegorical (spiritual) and moral senses of Scripture (Simonetti, 1994, p.119).

vainglory. Secondly, he uses allegory, so that the hidden, spiritual sense of the text is drawn out. For example, in the fifth Conference, Cassian describes Germanus asking the elder Serapion why there are eight principal vices that oppose the Christian believer, while in Deuteronomy, there were only seven hostile nations that Israel faced. Serapion explains the allegory, adding Egypt to the list to make up the eight anti-Israel nations. Cassian is therefore using the Israelite enemies to symbolise the eight vices, which have to be ‘completely uprooted’, since they destroy ‘the Israel that is in the depths of our soul’²¹⁷ (*Conferences* 5.XVII-XXIV). Thus, ‘For the fathers, the scriptures could not be read as simply history. Instead, they contain a secret, more mysterious meaning that required exegesis.’ (Kelly, 2007, p. 56). Thirdly, continuing in this vein, he describes the anagogical sense of Scripture as the eschatological dimension of prophecy, which is ‘directed to the invisible and to what lies in the future’, demonstrating this in 1 Thessalonians 4.13-16 (*Conferences* 14.VIII). Lastly, he reads some passages of Scripture tropologically,²¹⁸ intending that his readers’ lives are transformed through mimesis of the model provided by particular scriptures (Kelly, 2013, p.3). Thus, Cassian provides examples from both Old and New Testament as *exempla* for his monks to avoid or emulate. For example, in Conference 24, Cassian uses the story of David prudently choosing weapons suitable for his skills and size, rather than borrowing Saul’s armour before setting out to fight Goliath, as a model for the monks of the use of discretion to discern which ministerial gifts, or monastic disciplines they were best suited to exercise (*Conferences* 24.VII-VIII). Similarly, in the third Conference,

²¹⁷ Serapion uses Israel as an allegory of both contemplative prayer and the virtues that overcome the vices.

²¹⁸ Cassian defines the tropological sense as ‘moral explanation pertaining to correction of life and to practical instruction’ (*Conferences* 14.VIII). De Lubac explains the tropological sense as the way that scripture provides ‘the most perfectly straight ruler of human life so as to guide it to the heights of perfection’....inviting ‘us to conversion of heart’ (de Lubac, 2000, pp.141-142), which is similar to Young’s understanding of ‘mimetic reading for exemplary paraenesis’ (Young, 2002, p.212). Despite this, Kelly holds that de Lubac fails to consider Scripture as providing a model for the Christian to emulate. He suggests that Cassian’s ‘mimetic methodology’ resembles the mimesis that Young describes as an essential element of patristic exegesis, but notes that Cassian adapts it in his own particular way in order to ensure that his readers understand the moral sense in which he is interpreting scripture, which requires a response. There is therefore a pedagogical element to Cassian’s biblical hermeneutic (Kelly, 2007, pp.56-59; Kelly, 2013, p.3, and see Young, 2002, pp.209-212).

Cassian gives the example of St Peter who had to learn by experience not to rely on himself, but only on the strength of the Lord (*Conferences* 3.XVI).²¹⁹

Aspects of the cure of souls, as discussed by Cassian, are next considered in more detail, followed by matters relating to the role of leaders in the cenobia.

The cure of souls

Like Basil and Gregory, Cassian and his desert interlocutors see sin as a spiritual sickness which needs to be cured. However, since Cassian's context was entirely ascetic (cenobitic and eremitic), he rarely mentions the spiritually curative work of the Christian leader in terms of preaching, although in the context of the hard work that monks should do, emulating the example of St Paul, Cassian does note briefly that they have not been 'entrusted' with the priestly work of 'preaching of the word' and caring for souls (*Institutes* 10.VIII).²²⁰ Yet, it is clear that the teaching of the elders which his *Institutes* and *Conferences* purport to enshrine is intended to effect spiritual cure, when their wise counsel is put into practice (*Institutes* 5.2; 12.XXVIII).

Cassian does not use the term 'cure of souls' in a technical sense, but does refer to 'treatments' (*curationes*), 'remedies' (*remedia*) (e.g. *Institutes* 5.1); and 'healing' from the 'wounds' (*vulnerum*) of sin when failings and temptations are 'revealed to the elders', whom he calls 'physicians of souls' (*animarum medici*, *Institutes* 11.XVII.2; and see *Conferences* 2.XIII.12). Thus, he frames his discourse on the causes, effects, avoidance and treatment of temptations, sins and the vices

²¹⁹ Kelly analyses Cassian's use of the story of Martha and Mary as an example of 'mimesis in action' (Kelly, 2013, pp.15; 17-42).

²²⁰ Other aspects of the cure of souls such as evangelism, which is said to have taken place on their return from the desert through the godly way of life exemplified and taught by Cassian and Germanus (*Conferences* 24.1); and pastoral care, such as the duty of the superior of the cenobium to provide for the monks' physical needs, as well as to care for their spiritual wellbeing (*Institutes* 4.XIV) are mentioned briefly, but not discussed in the same depth as Basil, as these areas of ministry are more implicit than explicit in Cassian's works.

(*Institutes* 7.XIII) in both *The Institutes* and *The Conferences* in terms of medical metaphors,²²¹ as well as using botanical,²²² athletic and military imagery. His approach is not altogether unlike that of Gregory of Nazianzus in Oration 2, as noted above, in that the recognition of individually different responses and the need to tailor remedies to suit, is evident. So, for example, in Conference 5, Cassian describes Serapion's discourse on the different ways that each individual suffers from the vices, and the consequent need to develop helping strategies specific to each (Ramsey, 1997, p.179). The discussions of the elders, as spiritual physicians (e.g. in *Institutes* 11.XVII), about the vices and their treatment, that he records are helpful as they had suffered the 'same passions', and their treatments therefore relate to experience (*Institutes* 7.XIII).

However, Cassian is clear that it is the Holy Spirit who equips the believer to overcome the hidden wounds of sin and temptation, depicting abba Serapion, in his discussion of the vices, as stressing that the monks need God to help them avoid temptations. Without God's help and protection, defeat of carnal vices would be impossible, no matter how hard the monk struggled (*Conferences* 5.XV).

Healing spiritual sicknesses

For Cassian, spiritual healing entailed diagnosis of the particular vice(s) that gripped each member of the community, and the use of spiritual disciplines to drive them out,²²³ followed by encouragement to develop the antidote of the appropriate

²²¹ Various authors comment on different vices, for example, Stewart analyses lust and its treatment in depth (Stewart, 1998, pp.64f.), while Newhauser discusses avarice (Newhauser, 2006). Others analyse what Cassian says about the vices in general, for example, Ramsey gives comments on each of the different vices throughout his translations of *The Institutes* and *The Conferences* (Ramsey, 1997, 2000), and Merton's lectures on Cassian give a further commentary on both treatises (Merton, 2005). Tilby (2009) comments on the earlier exposition of the eight *logismoi* by Evagrius of Pontus, which can be understood as tempting thoughts, noting his influence on Cassian, his disciple (Tilby, 2009, p.44), who never named his teacher, but who transmuted Evagrius' eight tempting thoughts into the eight vices (Tilby, 2009, pp.19; 54). In a critical analysis of Cassian's sources, Goodrich also points out Cassian's indebtedness to Evagrius (Goodrich, 2007, p.120).

²²² For example, he describes sin's fruit (with the associated botanical metaphors of roots and seeds) in *Conferences* 5.VI.5. However, the focus in this thesis is on medical metaphors.

²²³ This process of using Christian spiritual disciplines to re-train the mind away from the troubling temptation or vice is not unlike present-day cognitive behavioural therapy.

virtue.²²⁴ Cassian describes the conferences held by experienced monks to explain the underlying meanings and rationale for the spiritual disciplines to less experienced brothers. Thus the elders ‘not only heal present ills’ but also shrewdly prevent future ‘maladies of the heart’ as they arise, and before they can take root (*Institutes* 11.XVII; Goodrich, 2007, p.48).

Cassian is clear that the roots of vice need to be dug out and cut off ‘from the depths of our thoughts’, so that sinful actions do not result. Anger and hatred, a ‘deadly poison’ and a ‘most destructive disease of the soul’ that darkens the imagination, and prevents discernment and the development of mature contemplative prayer, as it blocks spiritual illumination, need to be uprooted if murder is to be prevented²²⁵ (*Institutes* 8.I;II;XII;IX;XX). Cassian also refers to ‘the maladies of anger, sadness, and impatience’ which are ‘healed by a meditative heart and by constant watchfulness, together with the challenging of these errors by the other monks, so that the one who has lapsed will ‘quite speedily find their way to health’. In contrast, ‘stillness and solitude are particularly helpful in driving out’ the disease of lust, which he regards as a ‘dangerous fever’ (*Institutes* 6.III). Sometimes, sinful thoughts come to mind when the monks lie down to sleep. This is because relaxation reveals ‘the hidden fevers of seething emotion’ (*Institutes* 6.XI). The medicine for this spiritual sickness is to “guard your heart with all care” (*Institutes* 6.XII).

Another valuable remedy for spiritual sicknesses is the ‘heavenly medicine’ (*coelesti medicina*) of Holy Communion (*Conferences* 7.XXX.2; 22.V.2).²²⁶ When Germanus inquires of abba Theonas about why it is that only those who are ‘holy should partake of the heavenly sacraments’, since Theonas has made it clear that ‘it is impossible for a person to be completely untouched by wrongdoing’, and, thus,

²²⁴ See Appendix 4: Table 2: Cassian’s schema of the eight principal vices and their treatment.

²²⁵ Anger at the temptations that assail one is said to be ‘healthy’, so long as no ‘harmful effect’ is entertained (*Institutes* 8.IX).

²²⁶ Ramsey notes that other patristic writers such as Ignatius, Ephrem and Ambrose use similar medical terminology in relation to the Eucharist (Ramsey, 1997, p.282).

none can be truly said to be holy, the elder clarified the position by showing that while every monk needed to be holy in the sense of being consecrated to divine worship', only Jesus was holy in the sense of being completely free of sin, and that, as Hebrews 4.15 states, since Christ was tempted, as we are, he is able 'to sympathise with our weaknesses'. Indeed, Cassian indicates that it is Theonas' conviction that

we should not keep away from the Lord's communion because we know we are sinners, but we should hasten to it all the more avidly for the sake of our soul's healing and our spirit's purification, yet with that humility of mind and faith that will cause us, while judging ourselves unworthy to receive such a grace, to seek it instead as medicine for our wounds. (*Conferences* 22.VIII-IX).

In terms of the cure of souls, then, and an important aspect of the ministry of those senior monks who were also priests, such as Paphnutius (*Conferences* 3.I), presidency at Holy Communion²²⁷ enabled the continuing provision of the eucharistic elements which were understood to effect healing, and 'purification and protection for body and soul', including spiritually 'cauterising' the soul to destroy any unholy spirits (*Conferences* 7.XXX.2). For example, on one occasion, the elders gave permission to 'partake of the body of Christ' to a monk who had been diagnosed as deceived by the devil into avoiding 'the sacred mysteries', and thus being 'deprived of the healing remedy of salvation' (*Conferences* 22.VI.1-4). This

²²⁷ Referred to, *inter alia*, by Cassian as 'the marvels of his mysteries' (*mirabilia mysteriorum suorum*, *Conferences* 1.XV, meaning baptism as well as the Eucharist); 'the heavenly sacraments' (*coelestia sacramenta*, *Conferences* 1.XIX); 'the communion of the saving banquet' (*Conferences* 22.V.2), with the Eucharistic bread being called 'the flesh of the all-holy Lamb' (*sacrosanctis agni carnibus*, *Institutes* 6.VIII), and clearly being reserved from the weekly Eucharist for daily consumption, extended communion being a recognised feature of the desert fathers' liturgical practice (Tovey, 1993, p.8); it is unlikely that all the elders were priests (and see Ramsey, 2000, p.164).

kind of remedy needed to be taken regularly,²²⁸ preferably daily (*Institutes* 6.VIII; *Conferences* 7.XXX; 23.XXI), and certainly every Sunday²²⁹ (*Conferences* 23.XXI).

A significant source of spiritual guidance, and avoidance of spiritual sicknesses, particularly for those in the formational phase of cenobitic life, was the discussion of temptations with the novice guardian, who as a second tier leader in the cenobium would need to be aware of issues relating to the cure of souls. Cassian indicates that even the 'wanton thoughts' of a novice should be disclosed to the elder who had responsibility for the novices. In other words, novices are guided to avoid acting on temptations to sin by the novice master, who is to discern whether or not the revealed thoughts are bad or good (*Institutes* 4.IX). The novice master, therefore, had a key role with respect to the oversight of the spiritual and ethical formation of the young men in his charge. Confession of temptations to one's elder was encouraged by abba Pinufius as a regular spiritual discipline throughout a monk's life. Similarly, Cassian records abba Moses as saying that when a monk confessed a sin to an elder, he was able to administer the antidote to the spiritual poison in the form of 'the songs of Scripture' which 'can heal a wound immediately' (*Conferences* 2.IV). Cassian further notes that it is the role of the abba of the monastic community, some of whom were priests (*Institutes* 4.XXX), to pronounce absolution publicly when a sinner has completed their penance (*Institutes* 2.XVI). However, quoting from Luke 4.23, Cassian warns that those who seek to cure the souls of others with spiritual diseases need to be free of such sins themselves, so as to avoid being told, 'Physician, heal yourself first' (*Institutes* 8.V). Each monk was therefore expected to engage strenuously with remedial work to cure spiritual afflictions, with the assistance of his appointed elder.

²²⁸ It was not seen apotropaically but rather as spiritually nourishing food that enabled the believer to participate, by faith, in the life of Christ.

²²⁹ Cassian records that Paphnutius attended church every Saturday and Sunday morning (*Conferences* 3.1.1; 18.XV.6; see also *Institutes* 3.II; and see Bradshaw and Johnson, 2012, pp.68-69 for the history of 'double' Sabbaths).

Cassian depicts the vices as being interconnected²³⁰ (*Conferences* 5.X), using military imagery to explain Serapion's view that the Christian needs to 'attack the ones that follow by beginning with those that come before'. For example, a person who cannot check his gluttony will also be unable to curb lust (*Institutes* 5.XI); lust must be conquered before avarice; avarice before anger; anger before sadness; and sadness before *acedia* (*Conferences* 5.X.1). Thus, the order in which Cassian places the vices in his list is crucially important.²³¹ However, although pride and vainglory are linked, they are not connected with the previous six, and arise when all the others have been dealt with.

Selected vices which are particularly relevant to those who lead Christian communities, are discussed in more detail next.²³²

Idleness

In his discussion of one of the most pressing issues, *acedia*, or weariness and anxiety that lead to either inactivity, or 'feckless' over-activity as avoidance strategies, Cassian describes the symptoms of this vice as a kind of mental paralysis, laziness, complaining, busy-bodying, and ultimately, flight from the cenobium. Thus, the affected person will avoid routine tasks while his 'malady' will prescribe 'pious and religious tasks' such as pastoral visiting, or suggesting his preaching and teaching gifts would better edify people in far-off monasteries than in his current environment²³³ (*Institutes* 10.I-VI; *Conferences* 5.XI). Cassian uses the example of St Paul, who 'like a true and spiritual physician', is a prime example of one who is called and gifted by the Holy Spirit to provide the 'health-giving remedies of his precepts', and who offers a guide to those who are afflicted by this problem. He

²³⁰ Cassian also states that the virtues are interlinked (*Institutes* 5.XI). See also Plato, *Protagoras*, 329c.

²³¹ However, in *Institutes* 5, his approach is reversed, since he says that it is impossible to believe a person has dealt with the vice of lust if he has failed to quell anger; similarly, a man cannot have conquered lust if he is still beset with the vices of avarice or pride (*Institutes* 5.XI).

²³² Appendix 4 gives a summary analysis of each of the vices described in *The Institutes*, and the treatment that Cassian and his cenobitic sources recommend.

²³³ Merton (2005, pp.184f.) characterises *acedia* as 'apathy and boredom' and even 'weariness of life itself', seeing it as 'one of the great spiritual diseases of our time.'

analyses 1 Thessalonians 4 in terms of remedying sin (*Institutes* 10.VII.f.). Working with the literal sense of the text, Cassian adopts a question-and-answer exegetical approach by quoting 1 Thessalonians 4:10b., and rhetorically questioning Paul, giving responses from the apostle's own words in this letter. Since Cassian deduces that Paul's diagnosis of the condition of idleness of some of the Thessalonian believers²³⁴ (2 Thess.3.11) relates to the vice of *acedia*, he applies the apostle's words to the inhabitants of monastic communities. Paul's cure for the Thessalonians is characterised by Cassian as beginning with a soothing and gentle approach, using affirming words to 'stroke' the Thessalonians before applying the stronger treatment 'of the health-giving word'. Cassian brings in 1 Thessalonians 4.11 to show how Paul drives home his corrective message. Following this, he applies the passage to the cenobitic situation. Cassian then points out that Paul's second letter to the Thessalonians was necessary as a 'cure with certain harsher and more burning medicines, since they had not responded to milder remedies.' Thus, St Paul, 'like a very skilled physician who had been unable to bring relief to diseased members by his use of soothing medication, ... sets out to heal them with an incision by the spiritual knife'. This is necessary in order that, in this case 'the disease of sloth', as a 'deadly contagion', will not 'corrupt even healthy members with its creeping infectiousness' (*Institutes* 10.VII.3-8).

Cassian continues to apply lessons from 2 Thessalonians, including warning that St Paul, as in 2 Cor.10, draws on his God-given apostolic authority, no longer offering advice to the Thessalonians 'as would a teacher or a physician'; instead acting as their judge to pass sentence on those who do not respond positively to his words (*Institutes* 10.XII). Noting that Paul is dealing with more than one vice in his Thessalonian correspondence, Cassian shows that he moves from severity to 'the compassionate attitude of a loving father or kind physician', offering them 'salutary

²³⁴ See Marshall, 1990, pp.116-117, for a discussion of idleness in the Thessalonian church in the light of the expectation of an imminent *parousia*; and the contrasting view of Green, 2002, pp.208-212, who instead interprets the passage as encouragement to the Thessalonians to do manual labour, rather than depending on financial and food support from patrons. (See also Green, 2002 pp.341-356).

medication as if they were his children or his patients'. Thus St Paul gets to the root cause of several spiritual diseases, all of which Cassian notes 'spring from the root of idleness' (*Institutes* 10.XIV). Finally, Cassian discusses the way that St Paul, whom he likens here to 'a very farsighted and prudent physician', offers advice about prevention of spiritual diseases, and the maintenance of good spiritual health (*Institutes* 10.XV). Again using a parental metaphor, and alluding to the nature of God in Romans 11.22,²³⁵ he suggests that the apostle is able to mix 'judicial severity' with 'fatherly love', being both firm and gracious (*Institutes* 10.XVI).

Vainglory

The second vice to be considered more closely, vainglory, is a potential challenge for those who exercise the cure of souls, both for their own lives, and also for helping those whom they serve, since it is difficult to detect, and is multifaceted in its operations (*Institutes* 11.III), while being found in two main forms (Merton, 2005, pp.191f.²³⁶). Firstly, it may consist of the need to feel uplifted by praise received from others for external things. So, for example, as well as showing this kind of vanity as motivating some monks to leave the monastic life in order to bring about 'the conversion of the many who have been inspired by his imaginary exhortations', Cassian also depicts vainglory as tempting a monk to seek ordination to the priesthood or diaconate so that he will be a model of holiness to other priests and convert many by his exemplary 'way of life' as well as by his teaching (*Institutes* 11.XIV; *Conferences* 1.XX.4).

Vainglory's second form is self-congratulatory vanity about successful achievement of spiritual matters (*Conferences* 5.XI). Cassian gives examples of monks who are inwardly 'puffed up' because they are 'prompt to obey', or work patiently and diligently, or have great knowledge, or find the spiritual disciplines easy, each of which can be easily attributed to one's personality or talents, rather than to the Holy Spirit (*Institutes* 11.IV; VI).

²³⁵ 'Note then the kindness and the severity of God'.

²³⁶ Merton sees vainglory as narcissistic vanity which blinds us to God.

The subtle vice vainglory and the malignant vice pride, discussed next, both arise in a different way to the other six vices, coming after these have been rooted out, and over-confidence at doing so well has set in. They operate at the spiritual as well as the carnal level (*Institutes* 11.II). Once an attempt has been made to deny vainglory a foothold in the soul, it strikes back by metamorphosing into another form. Thus the desert fathers, according to Cassian, viewed this 'malady as similar to an onion', with multiple layers that when peeled off, reveal more beneath (*Institutes* 11.V). Like a submerged rock on which ships founder, it can wound the Christian in most areas of his or her life, such as appearance, work, prayer, and humility (*Institutes* 11.III). Only the gift of discretion and the power of the Spirit can prevent the 'shipwreck' of the believer who sets out on the narrow 'path of virtue' which leads between the empty vanity of 'spiritual successes' and the 'path of vice' (*Institutes* 11.IV). Cassian gives the example of such a person, who is either struck down by the vice of boastfulness if he fasts openly, or by the vice of pride if he fasts secretly.

Since, as noted above, the vices are intrinsically linked, pride cannot be removed without vainglory first having been defeated. Vainglory is treated in three stages. Firstly, by refusing to act on vain thoughts or to boost our self-esteem; secondly by continually checking those things we do well to ensure this spiritual sickness has not overtaken the positive outcomes of our efforts; and thirdly, it is necessary to avoid engaging in any unusual behaviour which might draw attention and be a source of boastfulness (*Institutes* 11.XIX).

Pride

Coming to it last, after exploring the other seven vices and their remedies, Cassian describes pride as the foremost of all the vices, and origin of all wrongdoing (*Institutes* 12.V; VI). It occurs in two forms: firstly, that which affects mature believers; secondly, that which strikes new Christians and those who are less

committed.²³⁷ In terms of the first form, spiritual pride, Cassian explains that it can reduce the person's holiness to nothing, destroying all the virtues, and leaving the individual without freedom of soul. It is a particular problem for those 'who stand at the summit of strength', and by extension, particularly for leaders in the church. Cassian interprets Isaiah 14.12-15 as a description of the fall of Lucifer from heaven, using it as an illustration to look at the causes of pride, in order to 'learn how to avoid the baleful poison of this disease'. In Cassian's reading, Lucifer's pride caused him to believe that he did not need God, and that he could be 'like the Most High' himself; thus God abandoned him. Those who trust in their own resources attempt to 'attain to the highest good without the protection and help of God', and this is the 'ultimate origin of the disease' that infected Adam (*Institutes* 12.I-VI). Cassian explains that

God, the Creator and Physician of the universe, knowing that pride is the cause and source of our maladies, saw to it that contraries would be healed by contraries, so that what had collapsed through pride would rise again through humility. (*Institutes* 12.VIII.1).

In eight sets of antithetically paired Bible passages, he contrasts Lucifer with Christ, referring to texts such as Philippians 2.6-8; Matthew 11.29; John 8.55, 14.10, 5.30; and 2 Corinthians 8.9 to show how Jesus' humility heals the sin of pride.

Understanding this, Cassian shows, will enable us to avoid the 'snares of this most wicked spirit'. In addition, we need to attribute all our achievements to the grace of God (*Institutes* 12.VIII-IX). Cassian gives

an opinion of the fathers in the very words in which they hand it down in deed and work and in the power of the Spirit': no amount of effort is sufficient to overcome vice and reach perfection without God's compassionate help.²³⁸ (*Institutes* 12.XIII; XV; XVI).

²³⁷ In Conference 5, Cassian reverses the order of these two forms of pride, with carnal pride being listed before spiritual pride (*Conferences* 5.XII.4).

²³⁸ But at the same time, effort is also needed, hence the practice of the disciplines (*Conferences* 7.VI.3).

The second form of pride, which Cassian characterises as particularly afflicting new or less committed Christians, and which is therefore of interest to Christian leaders involved in the cure of souls in the sense of discipleship training, is pride that relates to the sinful human nature (*Institutes* 12.II). Amongst other symptoms, it manifests as disobedience; harshness; lack of courtesy; avoiding true renunciation of possessions; miserliness; ‘aversion to spiritual talk’; excessive concern lest such discussions are intended to pinpoint his particular failings; unwillingness to learn from an elder or to accept correction; self-justification; defensiveness; impudence; ‘high-handed and capricious’ behaviour; impatience; abusive speech; and what today would be called passive aggression (*Institutes* 12.XXV-XXIX). If it is not strongly warned against, sternly uprooted if it begins to gain hold of a person, and the virtues of true renunciation, submission and humility engendered in the believer from an early stage, ‘the superstructure of the virtues will never be able to rise’ in the soul (*Institutes* 12.XXXII). Clearly, vainglory and spiritual pride are particular dangers for ecclesial leaders, or those who are exploring a vocation to lead.

Leadership dispositions

In relation to the monastic community, it is possible to see five pre-requisites for leaders in Cassian’s teaching: renunciation; willingness to be obedient to the elders, which is the fruit of ‘the fear of God’ and true humility, expected of every monk; learning, by emulating the elders, how and what to teach others; instruction in, and the practice of, spiritual disciplines through which virtues are inculcated; and lastly, the virtues themselves, particularly Holy Spirit-given wisdom and discernment, compassion and humility need to be evident in any potential leader (*Institutes* 2.III).

Cassian analyses the subject of renunciation in more detail than Basil of Caesarea.²³⁹ In his application of the example of Abraham (Genesis 12.1), who left his country, family and home, to the cenobitic and eremitical lifestyle, Cassian reads the text in a spiritual hermeneutical sense, listing three different types of renunciation which he says correspond to these: firstly renunciation of material possessions and wealth; secondly, renunciation of temptations and vices; and thirdly, removal of the mind from visible earthly things in order to better contemplate the divine, and eternal life. He links each of these to one of the biblical books purported to have been written by Solomon:²⁴⁰ the first renunciation to the Book of Proverbs; the second, which relates to recognising that things of the world are all meaningless, to Ecclesiastes; the third, which focuses on contemplation of heaven, is linked by way of an allegorical interpretation to the Song of Songs (*Conferences* 3.VI). The different types of renunciation are attained sequentially, with the third renunciation realised concurrently with purity of heart as ‘the consummation of perfection and purity’ given by God (*Conferences* 3.VII). Cassian explains that leadership of the desert cenobia is reserved to those who have completely renounced everything they own, and indeed, everything pertaining to the world left behind (*Institutes* 2.III), by pursuing ‘the discipline and instruction of the monastery’ (*Institutes* 7.XVIII).

Before a leader is permitted to exercise authority over a monastic community, he is required to have ‘learned by obedience how he should command those who will be subject to him’ (*Institutes* 2.III). Cenobitic leadership training involved learning from experienced leaders, and thus through submission to the teaching of the elders, being able to offer the model of an exemplary life for the young of the community to emulate. Cassian teaches that the monk who is called to be a leader needs to understand that he is powerless in himself, and reliant on the guidance of his elder, which he should have learned to obey. Underlying this is the premise that nothing

²³⁹ Particularly in Conference 3, which is given over to this virtue.

²⁴⁰ Cassian may well have derived this analogy from Origen’s commentary on the Song of Songs (*The Song of Songs: Commentary and Homilies*, Prologue, p.41; Ramsey, 1997, p.144).

can be achieved in one's own strength, and it is only by God's grace, power and help, which may be mediated through an elder, that the believer can resist temptations and the vices, and achieve anything for the rule and reign of God (*Conferences* 5.XV). It is through this learned obedience that the monk gains an understanding of how to be in charge (*praeesse*) and to manage (*regere*) others; thus, he should first have 'understood from the institutes of the elders what he should pass on to the young', in order to ensure the continuity of the wisdom of the tradition (*Institutes* 2.III).

To be a leader, therefore, is to have first been a disciple, 'trained previously with every discipline of the virtues' (*Institutes* 2.III).²⁴¹ Young novices were trained by the older monks (*Conferences* 2.XIV-XV), with the elders exercising a leadership role in curing the souls of the young men, helping them walk the 'royal road' to holiness (*Institutes* 11.IV), by leading 'the slippery and straying heart back to the contemplation of God' (*Institutes* 5.X). Cassian does not take the approach of Prudentius in his allegory *Psychomachia* (*Psychomachia* pp.274-343) by giving a systematic account of the virtues that counteract each vice; instead, throughout his works, Cassian alludes to formational physical and spiritual disciplines which, when practised are effective in 'acquiring some virtue or destroying some vice' (*Conferences* 9.XVI). So, for example, pride is dispelled when the disciplines of fasting, prayer, compunction, and total reliance on God are practised (*Institutes* 12.XVI-XVII; XXIX); *acedia* is cured by physical work (*Institutes* 10.XXII); vigils; and active resistance through the avoidance of excessive sleep or leisure (*Institutes* 10.XXV). These and other disciplines, such as the discipline of silence during meals

²⁴¹ My translation of *qui prius universis virtutum disciplinis fuerit instructus* (Petschenig, 1888). Ramsey (2000, p.38) has: 'instructed in every virtuous discipline', which does not quite capture the nuances of the Latin, since *virtutum* is the Genitive plural of the 3rd declension noun *virtus*, rather than an adjective qualifying *disciplinis*. Arguably, the disciplines themselves are not inherently virtuous, though one who performs them may be attaining and/or exhibiting virtue, but Cassian's focus here is on the importance of leaders understanding, and practising (since his focus throughout is on learning by experience, e.g. see *Institutes* 12.XV), the particular physical and spiritual disciplines which can be used to develop each of the virtues in the people they lead, as well as in themselves.

(*Institutes* 4.XVII) were maintained rigorously²⁴² by the cenobia said to have been visited by Cassian and Germanus (*Institutes* 3.I; 4.I;III;IV).

Cassian emphasises the importance of the virtue of wisdom for leaders, for ‘to rule well and to be ruled well is typical of the wise person’; this wisdom is a ‘gift and grace of the Holy Spirit.’ In Conference 2, drawing on 1 Corinthians 12.10, and Hebrews 5.14, amongst other biblical texts, Cassian describes the virtue of discretion, or discernment,²⁴³ also known from classical literature as *prudencia* or *φρονησις* (Ramsey, 1997, p.78). Discernment is not unlike the virtue of temperance, since it seeks to traverse the narrow path between becoming proud of progress in virtue development and being drawn to the vices. It ‘avoids excess of any kind’ and as a gift of the Holy Spirit, helps the person judge what is the right thing to do (*Conferences* 2.I; II; XVI). Cassian calls it ‘the begetter, guardian and moderator of all virtues’ (*Conferences* 2.IV). This kind of wisdom is acquired by ‘true humility’ (*Conference* 2.X; XVI), that is, by ‘the constant and humble submission of all one’s thoughts to the judgment of the elders’, who teach young monks how to discern right from wrong, an idea which originated with Basil, not Cassian, who merely extended it²⁴⁴ (*Conference* 2.XI; Ramsey, 1997, p.78).

Leaders were also expected to have ‘been perfected by the virtue of humility’ (*Institutes* 2.III; 4.X). Cassian gives guidance for every monk about the development of humility, which he expects to see in anyone who wishes to use their God-given spiritual gifts, not just leaders (*Institutes* 4.XXXIX.2; XL; XLI). Basing his argument on Matthew 11.29, in his Conference on the spiritual gifts of healing and miracles, abba

²⁴² The disciplines were sometimes criticised as being excessively strict e.g. *Conferences* 7.XXVI.

²⁴³ Ramsey translates *discretio* as ‘discretion’, whereas Stewart, and Goodrich, translate it as ‘discernment’ (Stewart, 1998, p.73; Goodrich, 2007, p.45). Merton sometimes uses ‘discernment’ (e.g. Merton, 2005, p.29) and sometimes ‘discretion’ (e.g. Merton, 2005, p.158), depending on context.

²⁴⁴ Ramsey’s concern is that this kind of teaching could lead to an inappropriate authoritarianism on the part of leaders; however, he notes that this tendency is not evident in Cassian’s *Conferences*; rather, that his employment of examples of failure by the elders, and the gentle tone that Cassian depicts them using, demonstrates the way that the wisdom of the fathers is helpfully communicated, so that his monastic readers are enabled to attain purity of heart (Ramsey, 1997, p.79).

Nesteros teaches Cassian and Germanus to learn from Jesus the example of humility rather than focusing on signs and wonders. 'Humility, then, is the teacher of all the virtues; it is the most firm foundation of the heavenly edifice; it is the Savior's (*sic*) own magnificent gift' (*Conferences* 14.VII). It 'originates in gentleness and simplicity of heart' (*Institutes* 12.XXXI), it is developed by obedience and tiring physical work (*Institutes* 5.X), and is the antidote to vainglory and pride (*Institutes* 12.VIII). Humility enables the monk to see the value of constantly calibrating his thoughts and behaviour against what abba Abraham calls 'the compass of love'; that is, love for God, which acts as 'an unchanging and fixed centre' and standard (*Conferences* 24.VI.3). Similarly, in his discussion with Cassian and Germanus about the gifts of the Spirit, in line with St Paul's teaching in 1 Corinthians 13, abba Nesteros emphasised the importance of love as the priority over all, rather than miraculous expressions of divine healing or raising the dead. Thus, 'The whole of perfection and blessedness consists not in the working of those wonders but in the purity of love' (*Conferences*.15.II.2; and see *Conferences* 2.XIII).

Interestingly, though the emphasis in *The Institutes* and *The Conferences* is on achieving purity of heart (e.g. *Institutes* 4.XLIII; and see above), Cassian does not state that an elder needs to have achieved it, though many of his examples demonstrate that some had done so (e.g. abba Moses, *Conferences* 1.I). No doubt the attainment of purity of heart was expected as the result of each elder's continuing spiritual development, though not all arrived at that state, including one who is recorded to have wounded a young man's soul rather than healed him, and had therefore to be taught compassion (*Conferences* 2.XIII). Certainly, it was intended that the whole 'ascetic life was transformational' (Goodrich, 2007, p.155).

Leadership roles and the sharing of ministry

The monastic communities that Cassian visited were led by a gathering of elders who made decisions collegially (e.g. *Institutes* 2.VI; 3.VIII). Other leadership tasks

were also shared among the senior and gifted members of the community, so that, for example, in the community at Thebaid led by a single elder (*Institutes* 4.I), where there were many newcomers in the novitiate, following the pattern of leadership suggested to Moses by his father-in-law Jethro in Exodus 18.24-26, every ten novices were supervised by a second tier leader (also called a superior rather than novice guardian), who was given responsibility for initiating them into the monastic practices and disciplines. These leaders, in turn, were accountable to the superior. The discipline of obedience made for a highly dependent culture, with the younger monks being described by Cassian as not even daring to leave their cells to relieve themselves without permission from their superior. They were trained to understand every wish of their superior, no matter how trivial or disruptive, as the will of God (*Institutes* 4.VII-X).

Other areas of responsibility were taken on by different members of the community. So, for example, responsibility for provisions was given to a 'trustworthy brother' (*Institutes* 4.XXII). Similarly, it was the role of one of the elders to oversee and maintain order during the liturgy, watching continuously to ensure that the monks did not fall asleep or get bored (*Institutes* 2.XI).

As noted above, not all elders were priests, and even when a monk was ordained, it did not necessarily mean that he ceased submitting to elders who were not priests, since 'the spiritual hierarchy transcends the official hierarchy of the Church' (Ramsey, 1997, p.149). In terms of the cure of souls, the priest's role consisted of the sacramental and preaching ministries, while the elders' role was primarily that of helping the monks achieve freedom from the diseases of the vices, together with purity of heart.

Summary of exploration of Cassian's views on leadership and the cure of the soul

Cassian's rich use of medical metaphors, framing the elders in terms of spiritual physicians, enables him to explore sin, its effects, and its remediation in-depth. He expects the consistent practice of the disciplines, including hard physical work, meditation on Scripture, and continual prayer, together with the example and counsel of leaders in the Christian community, to lead to concrete changes in the individual. Each person, therefore, is treated by his elder according to need, so that he is healed of the different, interrelated vices that afflict him. This cannot be accomplished without the transforming power of the Holy Spirit, whose aid is essential if lasting progress is to be made.

Cassian notes five pre-requisites for potential Christian leaders: a sacrificial lifestyle, characterised by renunciation; willingness to learn about leadership from other experienced leaders, and obedience to them; training in formational disciplines and growth in the virtues of discernment, wisdom and humility. All this is superseded by the paramount importance of trust in God and reliance on the Holy Spirit. In addition, Cassian gives us a glimpse of the leadership structures in place in the cenobitic communities about which he writes, showing that a collegial team of elders led each community, with a second tier of leaders taking responsibility for the supervision of younger members, or for various key tasks in the community. Those community members who were ordained presided regularly at the Eucharist, enabling the cure of souls by providing the healing elements of the bread and wine.

Reflection on the differences between Basil, Gregory Nazianzus and John Cassian.

Cassian's two major works give us a different view of the cure of souls from Basil of Caesarea and Gregory of Nazianzus. In general, Cassian's approach is deeply psychological, focussing primarily on the attainment of the virtues, and ultimately, purity of heart, through healing the temptations and thoughts that assail the Christian believer who is serious about progress to maturity in the spiritual life.

Cassian's writings focus more on reflection on experience and on the wisdom and psychological astuteness of mature Christian leaders, such as the desert fathers Moses, Serenas, Theonas *et al.* This is not to say that philosophy is absent from Cassian's work: he was, after all, an inheritor of the thinking of Origen through Evagrius of Pontus (Stewart, 1998, pp.48-50). But essentially, Cassian is concerned with the lived experience of contemplation of the divine.²⁴⁵ However, as has been noted above, his intention was to shape monastic practice and organisation in Southern Gaul (Casiday, 2007, pp.4, 160), and thus, his focus on practical experience and wisdom from the tradition of the Desert Fathers would have given his words an authority in the context of monasticism that philosophical exploration alone might not have achieved.

Although Basil's thinking was shaped by his early philosophic training, it was also formed through his travels amongst the cenobitic communities in Egypt and Syria²⁴⁶ (Letter CCXXIII, Def3; and see Radford Ruether, 2003, pp.146f.), the influence of his early friendship with Eustathius of Sebaste (Elm, 1996, pp.204f.; 212; Sterk, 2004, pp.39-43), and by his gradual immersion in study of the Bible. Silvas, following Fedwick's ordering of the Basilian correspondence, holds that his early letters, such as I; IV; XIV; II and XXII (Def1) show a progression in the way that Basil moves from 'philosophical discourse, virtually indistinguishable from that of the pagan ascetic traditions' in Letters I and IV, including references to Stoic philosophers, through other letters, such as Letter II, which includes 'philosophical discourse' and 'classical allusions' together with Christian references (e.g. to study of the Bible), to Letter XXII, written to unnamed monks some years later, which lays out a series of scripturally-based admonitions to living a Christian ascetic lifestyle. Arguably, she shows therefore that Basil's ascetic writing was stripped of its Hellenistic philosophical discourse, evidencing the thorough-going way that he adopted the

²⁴⁵ For example, see Conf. 1.VIII.

²⁴⁶ Though not without modifications (Radford Ruether, 2003, p.147).

language of scripture²⁴⁷ (Silvas, 2005, pp.86-89; and see Hildebrand, 2014, p.10; Radford Ruether, 2003, p.129).

Gregory's reflections on the Christian faith are underpinned by his education in Athens, but rather than abandoning classical philosophical insights, he redeploys Platonic, Stoic and Cynic²⁴⁸ thinking in the service of Christianity, whilst also employing critique of such philosophies.²⁴⁹ Thus, for example, in Oration 28, referring obliquely to Plato's *Timaeus* (Radford Ruether, 2003, p.151), Gregory approvingly writes

It is difficult to have a clear idea of God, but to define God in words is an impossibility, as one of the Greek theologians taught, not unskilfully, it seems to me. (Or. 28.4, Reynolds, 2011).

In Oration 2, Gregory situates the therapeutic role of the clergy, with respect to those they pastor, in terms of Christian Platonism, viewing the human being as having an immortal soul, 'which comes from God and is divine' (Or. 2.17), but which is 'mysteriously embodied among the opaque things of this lower world' (Daley, 2004, p.113), with the soul eventually drawing the body away from its 'struggle and wrestling' with the coarse sensuality of its worldly existence to union with God. It is the work of the pastor to exercise curative power and bring healing, and reconciliation to God, through diagnosing the spiritual ailments of each individual, and applying the appropriate spiritual treatment.

Gregory's writing owes a great deal to his early rhetorical training, with his orations and poems being expressed in typical classical literary forms. Thus he makes full use of rhythm, rhyme and repetition, Sophistic prolixity, pleonasm, and paradox,

²⁴⁷ However, Hildebrand makes the point that Basil's sermons, for example, the *Hexameron*, Homily 1, where Basil refers to Plato's *Timaeus*, (Way, 1963, pp.17-18) contain evidence of Basil's reading of some philosophical primary sources, but also of knowledge gained from reading compilations and commentaries on key philosophical works such as those of Aristotle, Plato etc. (Hildebrand, 2014, pp.38-39; see also Way, 1963, p.xi).

²⁴⁸ See Moreschini for a survey of Gregory and Cynicism (2012, p.111f.).

²⁴⁹ E.g. See Oration 28 where he does this with respect to aspects of Aristotelian, Cynic, Epicurean, Stoic and Platonic thought, amongst others.

together with hyperbole, word play, and a range of ‘stock’ figures and images, amongst other forms. However, he is also ambivalent towards Hellenistic culture even while he melds pagan philosophy and rhetoric with Christian beliefs, though not without qualifying his use of secular philosophical material (Radford Ruether, 2003, pp.60-88; 156-175).

With respect to the theme of leadership, Sterk points out that Gregory is unafraid to publicly point out clerical failures, often with surgical clarity and intent. Thus, for example, Oration 2 lists his complaints about the clergy in terms of ‘lack of preparation, wrong motives, and reprehensible character’, whilst ‘presuming to lead others in the pious life while they themselves have not been sanctified.’ (Sterk, 2004, p.123). In contrast, other than in his polemical treatise *Against Eunomius*, Basil’s criticisms of the clergy are more likely to be found in the letters he wrote to individuals²⁵⁰ (e.g. Letter CXXVI to Atarbius, Def2) or groups (e.g. Letters LLIII to the Chorepiscopoi, Def1; CCVII to the clergy at Neocaesarea, Def3). Gregory’s approach is thus less gently pastoral and healing than Basil’s, being more public and stringent.

In Cassian’s writing, we see a spectrum of disciplinary methods, gradually increasing in severity, from a corrective discussion rather than severe censure that he offers those who hold heretical beliefs (with the goal of helping them grasp the difference between truth and false teaching) (*On the incarnation*, Book 1: Chapter 6), to the discipline offered to those in whom the virtues have not yet displaced the vices, to spiritual chastisement for common faults such as complaining or disobedience, to physical punishment for wilful, reprehensible faults such as ‘being contaminated by avarice’, and ultimately, to expulsion from the community for the worst faults such as ‘open contempt’; ‘free and reckless departure’ from the cenobium; ‘anger, quarrels, dissension and disputes’; or ‘excessive and clandestine eating’ (*Inst.* 4.XVI).

²⁵⁰ In his introduction to Basil’s letters, Deferrari argues that Basil’s letters were not private correspondence, as Sterk suggests, but that even letters addressed to individuals should be understood as public documents, intended for a wide circulation. (Deferrari, 1926, pp.xxxvi-xxxvii)

Basil's monastic leadership structure, as has been discussed above, appears to have been based on a collaborative leadership model, with a degree of parity between the gifted senior monks who held responsibility for the community, although one of them presided over all. Yet Basil himself acted unilaterally and hierarchically at times in his role as metropolitan.

Gregory understood the role of the priest was primarily to provide orthodox teaching for his flock so that they would not be led astray by false doctrine. Leadership for him, therefore, as has been shown above, was largely hierarchical, 'a form of "rule" (*arche*)' that involves the exercise of authority over those being led, and bringing 'order into a human community disordered by sin' (Daley, 2004, pp.112-113), rather than collaborative, thus ensuring that authoritative preaching would protect the church from the pollution of heresy or the corrosion of schism.

Cassian's emphasis with respect to leadership differs in that he focused on the importance of the Spirit-given charism of discernment as the sign of true spiritual authority, by which he meant the ability to identify and challenge or affirm vices and virtues (Demacopoulos, 2007, pp.112-113; 168). However, while leadership was shared, it was still held within a hierarchical monastic structure, with the abbot firmly in control.

The final chapter will bring together insights from the three patristic authors with the questions and issues about leadership and the cure of souls raised in the first three chapters.

CHAPTER 6: THE THEOLOGY AND PRACTICE OF MINISTERIAL LEADERSHIP

*You cannot bear the weight of this calling in your own strength, but only by the grace and power of God. Pray therefore that your heart may daily be enlarged and your understanding of the Scriptures enlightened. Pray earnestly for the gift of the Holy Spirit.*²⁵¹

As this quote from the priest Ordinal so starkly implies, leading the people of God is an almost impossible task if a priest focuses solely on all that she has to do, rather than seeing her pastoral charge, as well as her whole life, as suffused with the grace of God.²⁵²

This chapter re-visits the research questions outlined in Chapter 1 and the issues arising from the discussion in Chapters 2 and 3, and places them in conversation with the wisdom from the Christian tradition outlined in Chapters 4 and 5. The research project has been based around the theological exploration of ordained church leadership viewed in the light of the ancient metaphor for Christian ministry of the cure of souls. It has analysed the challenges the clergy face as they lead the Church of England in the contemporary context, and will now relate these to aspects of a theology of the cure of souls drawn from Basil of Caesarea, Gregory Nazianzus and John Cassian.

²⁵¹ Liturgy for the ordination of priests (The Liturgical Commission of the Church of England, 2007, p.39).

²⁵² In the busyness of ministry, it is not always easy for clergy to step away to reflect, and to re-examine themselves and their calling. Opportunities such as daily times of prayer and study, quiet days and retreats, sabbaticals, and annual Ministerial Reviews provide precious spaces not only for prayer and meditation, rest, spiritual refreshment, re-creation and restoration, but also for 're-calibration' of one's understanding of ordained ministry in the light of the theology of ordination aspired to in the Ordinals, and other sources.

1. RE-STATING THE CHALLENGES OF MINISTERIAL LEADERSHIP IN THE CONTEMPORARY CONTEXT

Three key issues faced by clergy in the Church of England and discussed in this project are firstly the continuing confusion about the role of ordained parochial ministers, and the differing expectations that shape these roles, even if these are often unacknowledged and unstated. Secondly, there is the paradoxical challenge for incumbents of holding together the leadership and management sides of their role. Thirdly, arising out of the second issue, we have noted a further paradox in that clergy are expected both to take a missional lead in the various communities that they inhabit, and at the same time, to ensure that pastoral ministry and discipleship development in their church(es) is sustained.

As presented in Chapter 3, leadership is viewed in this work as the facilitation of transformative change,²⁵³ either in individuals, for example with respect to their spiritual development; in the church, in terms of aspects such as its structures, resourcing, or programmes; or in the wider community, whether that is the local neighbourhood or parish; deanery or diocese; local or national networks; or in terms of Church-led missional initiatives nationally²⁵⁴ or further afield, such as might be explored in terms of prophetic witness and compassionate action often

²⁵³ Writing within a secular leadership discourse, Western critiques the idea that transformational leaders help followers to reach their fullest potential, since the implication is that the leader is on a 'higher level' than followers, and therefore has a superior understanding of what followers need to do to achieve such an ideal. He argues that this approach to leadership sets up an 'infantilizing dynamic ... between leader and follower', and is therefore inherently unethical, as followers become compliant rather than being transformed, developing 'psychological dependency' on 'charismatic leader(s)'. (Western, 2008, pp.110-117). There are undoubtedly occasions when such leaders in the church consciously or unconsciously exercise power in dominating or abusive ways. However, if transformative leadership is understood to be a shared, collaborative, mutual approach to ministry, characterised by all the people of God in a church working together in conjunction with the transforming and sanctifying Holy Spirit, with leaders articulating a shared vision, and providing a holding environment within which change can take place, where each person has the freedom to use their gifts and to grow into the fullness of maturity in Christ, mature transitory dependence may occur during times of transition, but damaging long term dependency can be avoided.

²⁵⁴ For example, the rise over the past two years of food banks set up by local churches in communities across England to help disadvantaged people, accompanied by the End Hunger Fast campaign of 2014 (see The Independent, Saturday 21 June 2014).

related to the last three of the five marks of mission (Anglican Consultative Council, 2014).

2. THE PLAUSIBILITY, RELEVANCE AND NEED FOR 'TRANSLATION'

WORK TO TRANSFER THE 4TH /5TH CENTURY TEXTS IF THEY ARE TO BE
INSIGHTFUL FOR THE TWENTY-FIRST CENTURY.

Writing of the difference between today and the first century, and in support of social-scientific criticism, Rhoads comments on the fact that for us, 'reading the New Testament is a cross-cultural experience' since 'our languages, customs, economies, political orders, social systems, values, cultural knowledge, and ethos are different from the Mediterranean cultures of the first century' (Rhoads, 2008, p.145). This comment may also be applied to the cultures of subsequent centuries.

The difficulty of attempting to relate contextually conditioned beliefs, practices, and models from the past to the present life of the church is a common theme amongst biblical scholars. For example, in drawing out a coherent portrait of church leadership from the Pauline corpus, Clarke, points out that the transposition of such a scriptural model to 'different (contemporary) contexts is undeniably complex' (Clarke, 2008, p.189). However, the issue is not just one for biblical scholars; those who work with ancient texts relating to history, doctrine, philosophy and ethics, for example, also face translation challenges that for some appear insurmountable. In drawing attention to the hermeneutical gap between the early church and the present day, Nineham argues that since the world view of believers in earlier centuries was so different from today, 'ideas and teachings which were part and parcel' of the Christian tradition and 'cultural milieu' of ancient times, 'and conditioned by them' should not be normative for contemporary faith (Nineham, 1993, pp.236-237).

In contrast, in his influential book *Care of souls in the Christian tradition*, Oden argues that pastoral ministry today is overly dependent on psychological theories, and needs to return to its classical roots (Oden, 1984). He analyses Pope Gregory the Great's *Book of pastoral rule*, applying its teaching to contemporary pastoral ministry. Purves does the same for selected works of Gregory of Nazianzus (Oration 2); John Chrysostom (*Treatise on the priesthood*); Gregory the Great (*The book of pastoral rule*); Martin Bucer (*Concerning the true care of souls*); and Richard Baxter (*The reformed pastor*), following the trajectory of guidance for church leaders from Gregory of Nazianzus' initiating second oration on ministry in the 4th century up to the seventeenth century (Purves, 2001)²⁵⁵. Similarly, Beeley sees the theologians of the 4th and 5th centuries as offering wisdom to inform and inspire Christian leadership today (Beeley, 2012).

Moreover, while this might be considered an overgeneralisation, Børtnes argues that 'ancient Christian texts' such as those of Gregory Nazianzus (and by extension, the writings of Basil and John Cassian), can be interpreted today because we still experience the world in ways similar to Gregory. We still share a number of his cultural presuppositions, values and attitudes, and much of our cultural knowledge takes the form of conventional images that have remained the same over the centuries. Gregory's texts evoke images stored in our long-term memory that enable us to reconstruct the meanings prompted by his rhetorical apparatus (Børtnes, 2006, p.13).

It might be added that despite its complexity, cross-cultural translation is not impossible, as can be seen in the way that Christian preachers still today undertake such an exercise in applying ancient scriptural texts to the lives of people in their congregations. Cross-cultural translation of a different kind takes place too in missiology, that is, in the communication of the gospel across cultural boundaries to

²⁵⁵ However, none of these writers employs a critical approach to their primary source material.

people groups who have not yet had the opportunity to consider the Christian faith. Furthermore, a form of such translation is necessarily involved in academic interdisciplinary studies. To perhaps state an obvious example, social-scientific biblical criticism uses the social sciences, such as anthropology and sociology, as heuristic tools to analyse biblical texts.²⁵⁶ Similarly, in writing about four hermeneutical approaches to patristic texts, Matz notes that those who study such texts are

gradually awakening to a wider world of literary studies that can enrich their ability to communicate that heritage to a wider public (Matz, 2014, p.5).

In addition, the church regularly makes this kind of hermeneutical move in the way that it adapts and synthesises material from the earliest sources for use in present-day liturgies, understanding that the recognition of elements of continuity and discontinuity in the church's use of such texts over time structure their employment. So, for example, the 4th century Nicene Creed (albeit in translation from the original Greek) still forms part of the Church of England's eucharistic liturgy, and continues to be acknowledged as part of the standard framework of faith (Archbishops' Council, 2015).

Thus, I would argue that use of the patristic texts studied in this project is plausible. The texts studied in this thesis are also relevant because their reception history indicates that reflection upon them over the intervening centuries, even if indirectly through aspects of them being incorporated into, and reconfigured in Benedict's *Rule* and Gregory the Great's *Book of pastoral rule*, has shaped the church's ministry in ways that are still evident today. Thus, Pope Gregory, referring directly to Gregory Nazianzus' second oration (PR Part 3 Prologue), and more indirectly to John Cassian and Basil, framed his discussion of the role of the clergy as physicians of the

²⁵⁶ Such translation moves may be marked by the anachronistic relating of contemporary social-scientific categories to first century material; despite this, useful insights may still emerge.

soul in his *Book of pastoral rule* in the light of the wisdom of these earlier theologians (Demacopoulos, 2007, p.18-22).

Moreover, the metaphor of the cure of souls began to be consistently used in the legal language of the church after the *Pastoral Rule* became widely known, until by the time of The Fourth Lateran Council, the role of the clergy was described in terms not far distant from those used in the present Canons of the Church of England.²⁵⁷ Even today, as has been demonstrated above, the cure of souls terminology remains part of the legal framework within which the Church of England operates. Gregory Nazianzus, Basil and John Cassian are therefore the progenitors of a tradition within which ordained ministry is understood in a range of different ways.

The continuity of their use having thus persisted, the value of such patristic works for understanding the history and practice of the cure of souls,²⁵⁸ and ministerial leadership in the church understood more broadly, therefore might be viewed as considerable.

However, the hermeneutical challenge posed by examining material relating to the cure of souls from the 4th and 5th centuries and attempting to see in what ways it might relate (if at all) to ministry today should not be underestimated. There are differences in the views on the cure of souls and church leadership taken by each of the three patristic authors considered, the lack of consistency being rooted in their differing contexts; their varied concerns, despite the closeness in time, cultural, educational and ecclesial background and relationship of Basil and Gregory Nazianzus; whilst their philosophical basis is also at variance. For example, as has already been noted, in the works considered, Basil is concerned with the practicalities of life in cenobitic communities; Gregory Nazianzus employs the rhetorical tools and Platonic philosophy learnt during his early Hellenistic *paideia* in

²⁵⁷ See Appendix 6.

²⁵⁸ Including, importantly, the cure of the soul in the sense of aiding the restoration of individuals to relationship with God.

his teaching; John Cassian majors on teaching from wisdom derived from experience.

Matz outlines four possible hermeneutical models for use with patristic texts.²⁵⁹ Two of these will be briefly considered.²⁶⁰ Firstly, the application of the 'authorial intent' hermeneutical model he gives (drawing on Schleiermacher and Dilthey) is one possibility for analysing and interpreting the writings of the three patristic theologians considered in this thesis, insofar as the four criteria Matz gives for the conduct of such an exploration have been met in Chapters 4 and 5 above (that is, 1. the 'life situation of the text's authors are known'; 2. the background and audience of the authors has been studied; 3. 'the ecclesiastical, doctrinal and biblical-theological influences upon the texts' have been discussed; 4. some of the relevant texts have been 'dissected' to ascertain the key points, Matz, 2014, pp.64-65). However, as Perrin suggests, such interpretations are not the only way of viewing a text, since the process outlined by Matz 'keeps the text at the level of explanatory investigation' (Perrin, 2007, p.196).

Perrin and Matz (who draws on Ricoeur and Gadamer, and frames this model in a very particular way) both discuss a 'distanciation' hermeneutical approach to ancient texts, which acknowledges the fact that having written the text, the author then has no control over the way that it is interpreted, especially 'when the text is read outside of the author's own context' (Matz, 2014, p.96, and see Stiver, 2001, p.91). Since texts can be viewed as having a 'surplus of meaning',²⁶¹ when viewed in terms of Ricoeur's principle of plenitude (Ricoeur, 1981, p.176), having confronted his or her initial 'pre-judgments' (Matz, 2014, p.104), and then attended

²⁵⁹ This survey of different hermeneutical approaches which can be used with patristic texts is intended to show that such texts can be approached constructively, and useful insights derived by engagement with them in the light of one or more of the hermeneutical models. However, it is only possible to indicate the potential for such an exercise in a thesis of this length. Indeed, Matz himself explores only two patristic sermons using these methods in his book. His interest is in exploring the way that patristic texts can provide a rich resource for Catholic social thought (Matz, 2014).

²⁶⁰ Beyond Matz's four models, we have already mentioned above the use of a reception-history hermeneutic for the patristic works discussed.

²⁶¹ Though not 'mean anything one wants' (Stiver, 2001, p.96).

to the 'world of the text' in terms of its structure and style,²⁶² the reader can then bring the ideas stimulated by reading the text into dialogue with her own situation, bringing together the 'two horizons' of both reader and text. This leads to the transformative enlargement of the reader's self-understanding (Ricoeur, 1981, p.178; and see Thiselton, 2009, p.253). Applied to the context of contemporary ministerial leadership as discussed in this thesis, such a hermeneutic move could enable consideration of potential transformative understandings of that context.

3. KEY POINTS FROM THE 4TH AND 5TH CENTURY CHRISTIAN TRADITION AND CRITIQUE

Church leadership has been shown from the three patristic theologians studied to include several important themes, although it cannot be said that a coherent view of these themes emerges from their writings. The themes are: firstly, pastoral ministry centred on spiritual healing through the diagnosis and treatment by the exercise of the ministry of reconciliation, of temptations and sin in individuals; and through the discernment and correction of inappropriate and damaging doctrinal expressions in communities. Secondly, discipleship development of individual Christian believers, by leaders working in co-operation with the sanctifying Spirit, partly through motivating them to grow in Christlikeness by gently persuasive preaching; but also through providing a model of godly character, dispositions and actions, insofar as these were available for emulation by those being led. Lastly, the theme of ministerial leadership more generally has emerged, including the oversight of the church and the discernment of its 'calling' as an agent for the extension of the rule and reign of God; maintenance and management of the Christian community, including supervision of other ministers in shared ministry settings; and, where the leaders were ordained, sacramental liturgical presidency.

²⁶² That is, a 'text-centred' approach focuses on the content of the material engaged with by the reader (Perrin, 2007, p.197).

At first sight, it appears that the expectations of Church leaders in the 4th and 5th centuries were as extensive and demanding as today. It could, however, also be argued that the role then, though complex, allowed space for the ministry of all the baptised. For example, missional engagement was seen by Gregory as the work of the whole church, rather than just of the church's leaders. Thus, he urged his congregation to take seriously God's call to help the poor, as by doing so, they would be ministering to Christ; each person who did so therefore shared in the ministry of the church. Similarly, pastoral care, exercised from the perspective of the *cura animarum*, was focused by the Christian community leader, whose role was to ensure freedom from temptation and sin in church members, by preaching and spiritual counsel, rather than to provide a 'cradle to grave' social support and pastoral counselling system. The latter was not seen as the main work of the senior leader, since it could just as easily be supplied by others. Thus the burdens and joys of ministry were shared between the clergy, or the community superior, and others in the community of faith, although the designated leader retained overall responsibility.

Another challenge to the application of patristic thinking to leadership in the church today might be the argument that Basil, Gregory and John Cassian were clearly exceptional leaders, drawn from the academically educated elite, in a time when ecclesiastical leadership was a realistic option in which gifted individuals could flourish. Much as with the image of the omniscient minister drawn by George Herbert, their writings therefore posit an ideal which few today can attain. Church leaders today are more of a 'work in progress', and the degree of holiness expected by the church fathers studied needs to be seen as a distant horizon that can scarcely be reached than as a reality. Perhaps, it may be argued, there are a few clergy today whose dispositions, skills and experience suit them for the work of transforming lives, churches, and society, just as there are a correspondingly small number of clergy at the other end of the spectrum of capability who are barely

adequate to the task. Most ministers fall into a middle band where they serve competently but not excitingly, and are unlikely to 'rock the world'.

One response might be that in Basil, Gregory and John Cassian's day, too, there were failing priests and bishops, mediocre chorepiscopi and deacons. Gregory, Basil and John tried to raise the level of ministry, in church and cenobia, in their own time, and in different ways, but they also provide inspiration for this time. Clarity, such as they offer, about what is essential in ministry, what is necessary, and what might also be further included on a ministerial role 'wish-list' can help clergy of today discern areas of their role which are of ultimate importance, and that which might be left to others. Viewing ministry from the soteriological perspective of the cure of souls surely pinpoints the former.

Another response might focus on the extent to which the conversation partners chosen themselves exhibited the ideals they promoted. For example, interestingly, the care and concern that Basil writes of, and clearly wanted to see as a characteristic of the cenobitic leaders and clergy for whom he had oversight is not evident in his own life in two particular situations. Firstly, to his readers today, Basil's polemical treatise *Against Eunomius* is full of sarcasm, biting logical critique (e.g. *Against Eunomius* Book 1.26), and harsh application of biblical texts, such as the use of Jeremiah 3.3 to imply that Eunomius has prostituted himself in his attempt to prove that the Son of God was not equal to the Father (*Against Eunomius* Book 1.23). In this 'piece of judicial oratory' (DeCoglano and Radde-Gallwitz, 2011, p.38-45; Radde-Gallwitz, 2012, p.66), Basil, of course, was defending orthodox belief, and thus, the church, and ultimately, the Godhead, and polemic was an acceptable, even necessary style in responding to heresy in his time. No doubt he saw his response to Eunomius as akin to the application of the sharp 'sword of the Spirit',²⁶³ required to cut away a dangerous infection that was clearly spreading quickly in the body of Christ and which could end in its demise if not

²⁶³ Hebrews 4.12 (DeSilva, 2000, p.170).

excised. Later, in his unsuccessful appeal to the church of the West to stand alongside those who opposed heretical notions of the Trinity in the East, Basil describes his opponents as 'troublesome wolves who tear asunder the flock of Christ' (Letter XC, Def1). Clearly, those who posed a danger to orthodoxy were to be treated with the utmost harshness.

Secondly, and rather differently, his lack of care and Christian love is shown in his treatment of his friend, Gregory Nazianzus, in 371. Emperor Valens divided Cappadocia into two districts for administrative purposes, so that Anthimus bishop of Tyana, now Cappadocia Secunda's capital, saw himself as Basil's equal rather than his subordinate as before, and claimed revenue that had previously belonged to the metropolitan. As archbishop of Caesarea, and under pressure, Basil acted politically by setting up two new dioceses in Cappadocia Secunda. One was in Nyssa, to which he appointed his brother Gregory; the second was in a nondescript and insignificant place, Sasima, to which he high-handedly, without discussion, appointed his friend Gregory, who, bitterly hurt and angry, refused to take up the post and instead went back to Nazianzus (Vinson, 2003, pp.xv-xvi). Rousseau characterises Basil's approach as 'a certain ineptitude in his attempt to.... display the social diplomacy proper to his task as a bishop' (Rousseau, 1994, p.151).

Despite this, whilst his understanding of compassion was more paternalistic and less mutual than today, and would need to be modified in the light of this, Basil's principle of Christian leaders being compassionate towards those they lead is important if the people of God are themselves to demonstrate the compassion of Christ. 'As with the leader, so with the people'.

A further criticism might be levelled at the incautious application of the wisdom of the fathers to today's church. Thus, it might be argued that these three theologians were imbued with a dualistic Neoplatonic anthropology, in which the spiritual and metaphysical, viewed as interesting and important, were divorced from the

physical, which was seen as dragging the soul away from God (Radford Ruether, 1974, pp.150f.). Hence, the emphasis in their works is on sanctification, and on orthodoxy, rather than orthopraxy (Frost and Hirsch, 2003, pp.119f.). Individual sin and *metanoia* were of more interest than structural and institutional sin, and spiritual matters were focused on to the exclusion of the physical and material.

While the argument has some merit, it is far from the practical realities of life in the Spirit as lived and advocated in their different ways by Basil, Gregory and Cassian. A particular example, referred to already in this thesis, would be the setting up of the Basiliad and ministry to the destitute and dying. Clearly, this demonstrates the interest of Basil and Gregory in ameliorating, if not ending, societal deprivation. In times of natural disasters, such as drought and famine, or humanity-induced crises such as war, periods of imperial persecution of the church, or even shifting theological stances, such as were characteristic of the 4th century Roman imperium, the church's leaders responded by enabling the survival and flourishing of the church through their actions and their teaching. Thus, direct engagement with the wider church on issues such as elucidating whether or not the Holy Spirit is divine, or clarifying in what sense Christ can be understood as relating to the Father, as the same essence (*homousios*), or similar in essence (*homoiousios*), does clearly focus on the spiritual and speculative, yet in another sense, it was deeply practical since it pertained to the stability and continuation of the 'one, holy, catholic and apostolic' church.

An additional and different type of example, showing the interest in the physical as well as the spiritual side of life, centred on the needs of the individual, would be Cassian's care to delimit fasting to what best suited each person, rather than imposing a blanket set of dietary restrictions.

In terms of leadership, writing letters, books, and homilies to encourage Christian ministers to strive for holiness and purity of heart through such means as self-

denying renunciation of worldly attachments and ambitions for attaining wealth or high status, had practical outcomes. For example, firstly, it meant that the church would be seen in society as having integrity, practising what it preached, and thus, in an apologetic sense, the criticisms of denigrators would be counteracted, and the gospel enabled to spread. Secondly, by providing a visible model of Christ-like attitudes and actions, of virtues such as compassion and wisdom, gentleness and generosity, the leaders of the Christian communities, ecclesial and cenobitic, were able to help their flocks grow in their discipleship.

A feminist critique of the use of 4th and 5th century theologians chosen as conversation partners for this thesis could point out the inappropriateness of selecting only male sources. Attention could be drawn to the fact that pastoral care has traditionally been seen as the purview of women as much as of men, even if, at times, that care was offered in ways that stood outside the church's official leadership. It should also be noted that there were desert mothers as well as desert fathers. Moreover, the ancient tradition of virgins of God related to holy cenobitic women as well as to men (Elm, 1994), and the model of godly living exhibited by those who presided over the sisters (SR108, and see Silvas, 2005, p.332, n.309) must have been at least as important to other women in their communities as the model provided by male superiors was in the communities that they led. Sometimes, the influence of godly women went beyond the local cenobia. Basil's sister Macrina and Gregory's mother Nonna were highly influential, as noted above, each of them being commended for their leadership and teaching which significantly affected the men in their families. Macrina's involvement in the setting up of an ascetic community, and care for orphaned children,²⁶⁴ had, to some extent, an additional effect on the wider church and society.²⁶⁵ Thus, arguably, (to paraphrase a cliché) behind both great men lay even greater women. However, neither of these women left a body of writing for us to explore, and we can only infer from the writings of

²⁶⁴ *The Life*.

²⁶⁵ Elm holds that it was Macrina's ability to present herself as a 'manly woman' that gave her authority in the church (Elm, 1994, p.99; and see Radford Ruether, 1974, pp.160f.).

Macrina's brother Gregory of Nyssa, or Gregory Nazianzus,²⁶⁶ the impact of their work. There are, of course, extant writings of Christian women leaders in the history of the church such as Julian of Norwich or Teresa of Avila, but these are from much later and have not had the same foundational influence on ordained ministry as the works of the chosen theologians.

A further feminist critique might be posed with respect to the imbalance of power implied by the term 'cure of the soul'. It might be argued that the metaphor indicates that power lies with the one who 'cures' rather than with the person who is spiritually ailing; nor is there any overt sign of mutuality in the phrase, especially if the 'healer' is expected to be 'whole' (Bennett Moore, 2002, p.15). Yet Christian leadership involves offering a vision where all are healed and whole, through the 'building of healing and transformative communities' (Bennett Moore, 2002, p.3), and those who have begun to achieve this, as lay people or as leaders in the church, male or female, can surely inspire those beginning the journey into wholeness.

4. CORRELATION AND RESPONSE

It has been mentioned already that confusion about ministerial role can lead to stress, and it is worth noting also that such lack of clarity about expectations and boundaries can lead to an overstretched, even 'burnt-out' clergy; the abrogation of leadership; the inappropriate use of power; or even the development of abusive situations. Moreover, since 'nature abhors a vacuum', metaphorically speaking, if the clergy are not able, for whatever reason, to exercise effective leadership, other people may overtly or covertly do so, as has been mentioned above with respect to the lay 'matriarchs' and 'patriarchs' of Family churches. However, being given the cure of souls as responsibility for the spiritual well-being of the church means that

²⁶⁶ Or.8.4,5.

there is both a duty, and a joy, of care. Ordained Christian ministers, Gregory Nazianzus argues, are called and gifted by God, and need to accept their vocation with its responsibilities, which includes being willing to renounce all that might hinder that calling.

Gregory's strategy with failing priests was to offer reflections on ministry that challenged the thinking and practice of the day, commending that which was effective and godly, and undermining ministry exercised out of selfish ambition and status seeking.

As in the 4th and 5th centuries, Church leaders of today can encounter Christian disciples who find themselves struggling in their faith. Moreover, when a church has a high level of dependency on its leaders, anxieties, grumbling, and criticism of leaders are as evident amongst the people of God as they were in the past. Change, expected and chosen, or the reverse, can instil fragility and reveal vulnerabilities in even the most stable of believers, such that church leaders may be forced to re-frame modifications of service patterns, liturgy, ecclesial structures and plant in terms of incremental evolutionary developments rather than discontinuous step changes. Unless they are well handled, transitions are key points in a church's life when discontent emerges, possibly having previously been kept submerged in the church's 'subconscious'. While it is undoubtedly true that the current pace of change in society is far greater than at any time in history, 4th century Cappadocia had its share of significant changes through which church leaders had to manoeuvre. For example, the different theological stances of each emperor, pagan (e.g. Julian); semi-Arian (homoiousian) (e.g. Valens – Daley, 2006, p.10); or Orthodox Nicene (e.g. Theodosius – McGuckin, 2001, p.235), made a difference as to whether or not church leadership could be exercised defensively or openly.

If the trajectory from the patristic period to the present day and beyond is to be maintained, further aspects of the cure of souls that are of fundamental value need

to be reaffirmed. For example, the writings of the three patristic conversation partners would suggest that the clergy need to be both intentional and faith-full about the healing, learning, and transformative processes of sanctification in themselves and in those they lead. Intentional, in that church leaders have the oversight responsibility of providing a suitable milieu within which each person can develop to mature Christian discipleship. This would continue to take place through the 'administration of the word of God' through preaching; in sacramental ministry; through the ministry of reconciliation; by the example of holiness exhibited by leaders; through nurture courses; by mentoring and by making available opportunities for people to receive spiritual counsel. Some of these would be appropriately offered by the ordained; others by laity.

Faith-full, in that church leaders would need to continue to pray for the Holy Spirit to effect transformative change in the lives of those they lead; to look for signs of the Spirit to assess ministerial priorities; and to provide a holding and healing environment within which people feel safe enough to ask for God's help, and to let changes take place.

Alternatively, if the leaders of the Church of England see a need to dispense with aspects of the tradition such as the cure of souls in any of its manifestations, and move into a new era of ministerial leadership that is judged 'fit for purpose' for the present time and for potential futures, there would be a need to acknowledge this, and to facilitate the transmutation of ecclesial legal and liturgical language so that patterns of ministry that are collectively assessed as bordering on redundancy might be dispensed with in order to generate energy and resources for what is to come. For example, the usage of the term 'cure of souls' in the Canons of the Church of England would need to be carefully examined and altered in order to prevent the inhibition of future developments with respect to ordained ministry.

These two potential futures for ministry in the Church of England are clearly divergent, with the former retaining a direct link with the tradition and taking the form of incremental first-order change, whilst the latter, less obviously connecting with the tradition, might be seen as radically discontinuous second-order change. Each of these will now be explored.

Extrapolating the cure of souls trajectory into possible futures for ministry in the Church of England

The model of one parish-one priest having been shown above to be unsustainable,²⁶⁷ and with stipendiary clergy numbers decreasing as large numbers of clergy retire, and fewer people are ordained (Woodhead, 2014, Kindle location: 687-737), even with SSMs boosting the clerical taskforce, it is clear that unless change is imminent, the Church of England, faces terminal decline. For example, the model of a single stipendiary priest providing the mission and ministry of between six and twelve parishes in a multi-parish benefice, following traditional patterns of ministry in the Church of England, still exists but is rapidly becoming an impossible option.

Yet models of doing things differently are available. Firstly, the somewhat pragmatic rather than theological, *Church in Wales Review 2012* recommended that across the province, groups of 25 or so parishes and congregations should be designated as Ministry Areas, supported by a leadership team including three stipendiary priests. Each church in a Ministry Area would have its own collaborative leadership team which could include several non-stipendiary priests, lay Readers, other lay people, with particular gifts as needed to support the ministry and mission of that church.²⁶⁸

²⁶⁷ And see also *The Church in Wales Review 2012*, p.6 where the same point is made.

²⁶⁸ Nothing is said in the report about how to manage expectations of parishioners that stipendiary clergy should be readily available to 'hatch, match and dispatch.' However, the Church in Wales is disestablished, so perhaps the traditional link with the locality is less firmly held than in England.

If such a model were introduced into the Church of England, no longer would the cure of souls reside with a single incumbent, and the technical usage of the term would therefore become dispensable. However, such an approach would retain the connection to the tradition, in that priests would still be required for the ministry of the church; they would still need to be growing in spiritual maturity and holiness, offering a model of purity of heart for those to whom they ministered, developing leadership dispositions of wisdom, compassion and humility. As in the 4th century, and as now, dependency on the Holy Spirit for guidance, to help them retain perspective and vision in the challenges of shared ministry, and for the growth of the spiritual fruit of perseverance, peacefulness, and enduring love, in both themselves and those they led would still be needed. The cure of the soul in its fundamental sense (Table 1B.2.) would continue to be available to the Body of Christ, and, as now, and discussed above,²⁶⁹ apart from sacramental ministry, much healing ministry could as easily be provided by a lay leader as an ordained one, except perhaps the ministry of reconciliation. In fact, if churches were seen as communities in Christ, some of the tension around viewing the cure of the soul in this fundamental sense as the sole province of the incumbent could dissipate with the affirmation and deployment of the spiritual gifts of lay people, as in the cenobia of Basil or John Cassian. Oversight and supervision of local leadership teams would be provided by the Ministry Area team.

Secondly, in a similar, but not identical way, following the proposals of Roland Allen in his classic works *Missionary Methods: St Paul's or ours?* (1927) and *The spontaneous expansion of the church* (1927), a number of dioceses in the Anglican Province of Aotearoa (New Zealand), such as the Diocese of Auckland (Harris, 2013), and in the Episcopal Church of the United States of America (ECUSA), the dioceses of Northern Michigan (Episcopal Diocese of Northern Michigan, 2014), and Northern California (The Episcopal Diocese of Northern California, 2013) have

²⁶⁹ See pp.76f.

undergone structural transformation, and adopted patterns of collaborative ministry called Local Shared Ministry (in New Zealand), Mutual Ministry (in N. Michigan) or Total Ministry (N. California). In each of these, based on the concept that baptism constitutes the origin and source of church and ministry, a variation of the following principles, derived from Allen's writings, is in operation:

- ~ the Church, the body of Christ, exists to carry out God's mission
- ~ ministry happens in all of life's endeavors (*sic*)
- ~ learning in ministry begins with preparation for baptism and continues until death; it is experiential and lifelong
- ~ the Gospel must be engaged afresh in every context, every time, and every place
- ~ every person has a unique configuration of gifts; no one is omnicompetent
- ~ no person is indispensable; every person is irreplaceable
- ~ the Spirit equips every congregation with what it needs to do what God is calling it to do
- ~ congregations are not problems to be solved; like individuals, each has a unique pattern of gifts and opportunities which shape its ministry; ministries are not slots to be filled
- ~ the local congregation or community of faith calls people to offices and specific ministries. (The Episcopal Diocese of Northern California, 2013).

Normally in Local shared ministry (LSM) or Total ministry churches, a voluntary, unpaid ministry support team facilitates the exercise of the ministry of all the baptised, and in particular, in those areas of ministry to which God has called, and the Spirit equipped, the congregation. The team is expected to include one or more people ordained priest, who fulfil a sacramental role; often a distinctive deacon whose primary task is to engage in mission; and others who train, encourage and support the ministries such as administration; work with children and young people; discipleship and nurture; and hospitality. The team itself is supported, trained and

envisioned by an external consultant, often, but not necessarily ordained, called a Ministry Enabler (Hartless, 2005).

Ongoing theological and ministerial training is given to the team members, whose gifts and ministries are discerned and called out by the congregation; they are collectively licensed for their ministry by the bishop (Zabriskie, 1995). Once again, those who are ordained, together with the lay members of the team, as in the patristic period studied, need to be people of holiness, integrity and purity of heart, led by the Spirit, able to offer spiritual remedies as they encourage people on the pathway to fullness of kingdom life. Since team members' work is unpaid, a degree of self-denial and renunciation is a pre-requisite, as with the Christian community leaders and clergy in the time of Basil, Gregory and John Cassian.

In this model, leadership of the local church is held wholly and collegially within the shared ministry team, in partnership with the synodical branch of the church in the form of the vestry or parochial church council (PCC). Trans-parochial contact is provided by the Ministry Enabler, who is a stipendiary officer of the bishop, and who also provides supervision, coaching, ministerial education, and conflict resolution for the team, as required.

Because each member of the team responsible for an area of ministry does not provide that ministry by themselves, but raises up, and works with, a group of similarly gifted people whom he or she leads, the paradox of needing to balance missional leadership and pastoral and discipleship provision noted above is not located in any one individual. This reduces role confusion, and allows each team member, including those who are ordained, to flourish within their gifting and interests, passion and capabilities. Roles and role-holders are regularly appraised and reviewed by the Ministry Enabler, and service on a LSM team can be time-bounded so as to allow team members to exit gracefully in order to replenish their gifts, or to offer similarly gifted others the opportunity to serve.

Moving ministry in a different direction

Initiatives that take the leadership of the Church of England into new, less directly tradition-based ways appear to involve a radical discontinuity, and thus, fall into the category of second order change. Such moves might include re-training and deploying all stipendiary clergy as missional leaders, rather than simply leaving that work to Ordained Pioneer Ministers, or Church Army Evangelists. The most recent iteration of the new Formational Criteria, as we have already seen, tends in this direction, since several of the new criteria are missionally orientated. However, since people ordained recently, and doubtless in years to come until the selection criteria are modified accordingly, have been selected with different gift-sets, with pastor-teacher-liturgists predominating, it is likely that, despite the widespread recognition that mission matters, complaints from clergy, their congregations, and parishes, that priests are no longer ministering in areas for which they are gifted and equipped, will continue.

Similarly, moving the clergy into more supervisory and managerial roles, including by introducing shared ministry teams, could result in the same discontent. This might be minimised if clergy were freed from the administration work that overloads them, for example, by each church or group of churches having a Church Manager, in the same way that GP surgeries have a Practice Manager. Moreover, by drawing on the patristic tradition, it can be shown that there is a way of re-framing the oversight and management emphasis for the work of the ordained to make it more acceptable to the clergy. Both Basil of Caesarea and Gregory Nazianzus show us that the line differentiating presbyteral and episcopal ministry is a fine one. Oversight; management; pastoral supervision of others; articulating, holding, and encouraging the implementation of a missional vision; together with ensuring that the Christian message is transmitted in ways that cohere with, rather than debase the inherited deposit of faith and tradition, are all aspects of the cure of souls in the sense of 'the cure of the soul', by ensuring the spiritual well-being of

each member of the Body of Christ, and enabling those outside that Body to be reconciled to God, and thus, fundamentally 'healed'.

Arguably, these are activities in which the ordained can major; they are, after all, characteristically seen as elements of the role of the bishop. If these aspects of ministry were clearly depicted from the point of selection, during initial formation and training, and onwards, as originating in *episcopate*, perhaps the clergy would find them more acceptable. This approach would not abrogate the necessity of the clergy providing Spirit-led and Spirit-filled exemplars of the healed, whole, and holy life; indeed, purity of heart, *apatheia*, in both the Evagrian sense of serenity and the Cassian sense of detachment, together with humility, wisdom and compassion, would be as important as in the 4th and 5th centuries.

Such a profound change in the ministry of the church could go side by side with either of the two models of collaborative ministry offered above, and would serve to clarify and considerably simplify the role of stipendiary clergy, providing they were willing to let go of areas of pastoral ministry that they hold dear, and to which they originally felt called, and invest themselves instead in the spiritual and ministerial development of others. This kind of transformation across the Church of England could only be initiated and sustained by the Spirit of God, and would require real renunciation by its stipendiary ordained leaders.

The Navigator

Re-calibrate me, Holy One.
Set the focus of my heart
Against the compass of your love,
Aligning thoughts and deeds
To your divine direction.

Show me how you guide and guard
The travelling of your family
From ages past, with healing touch,
Holding course past wrecking reefs,
Avoiding every swamping wave,
And listless routes that track away
From destinations still unseen.

Fill my tattered sails
With Spirit breath,
Blowing where you choose to go.
Take me to transforming shores
Where shoals await
Your gathering.

And some day,
When the task is done,
Steer me within the haven of your heart.

With thanks to John Cassian and Abba Abraham,
Conferences 24.VI.3
B. I. Hartless
28th June 2014

ABBREVIATIONS

BCP	<i>The Book of Common Prayer</i>
Canons	The Canons of the Church of England
CMD	Continuing Ministerial Development
CW	<i>Common Worship</i>
<i>Conf.</i>	<i>The Conferences</i> (John Cassian)
DBS	Disclosure and Barring Service
<i>De se ipso</i>	<i>De se ipso et de episcopis</i> (Gregory Nazianzus, Meehan, 1987)
Def	Deferrari (see Bibliography), referred to as volume number of Basil's letters, translated by Deferrari, R.
IME	Initial Ministerial Education (IME 1-3 – renamed as IME Phase 1 from September 2014- is the first 3 years of ministerial training, before ordination or licensing for a Reader; IME 4-7 – renamed as IME Phase 2 from September 2014- refers to post-ordination training)
<i>Institutes</i>	<i>The Institutes</i> (John Cassian)
<i>Instruments</i>	<i>Instruments of grace and love: re-imagining ministry in the Church of England</i>
LLM	Licensed Lay Minister or Reader
LOs	The nationally agreed Learning Outcomes for curacy approved by the House of Bishops
LR	St Basil <i>Great Asketikon</i> Longer Responses
LSJ	Liddell and Scott, 1940
MDR	Ministry Development Review
MFS	Ministry Focused Study
Ministry Division	The Ministry Division of the Archbishop's Council
MSE	Ministers in secular employment
NSM	Non-stipendiary ministers (now often termed Self-supporting ministers – see below)

OLM	Ordained local ministers
OPM	Ordained pioneer ministers
Ordinal	<i>Common Worship Ordination Services</i>
PG	<i>Patrologiae Graecae</i>
RTP	Regional Training Partnership
RBas	Rule of St Basil
RegBT	<i>Regulas Brevius Tractatus</i>
<i>Shaping</i>	<i>Shaping the future: Formation for ministry within a learning church</i>
SR	St Basil <i>Great Asketikon</i> Shorter Responses
SSM	Self-supporting ministers
<i>True Care</i>	Bucer, M (1491-1551) <i>Concerning the true care of souls</i> translated by Beale, P (2009) Edinburgh, The Banner of Truth Trust.
TTI	Theological training institutions (the theological colleges, courses and schemes which provide ordination training (IME 1-3)

BIBLIOGRAPHY

PRIMARY SOURCES

Scriptural quotations are taken from *The Holy Bible*. New Revised Standard Version Bible, 1989. London: HarperCollinsPublishers.

Basil of Caesarea (329-379)

The ascetical works:

The Great Asketikon. Translated by A. Silvas, 2005. *The Asketikon of St Basil the Great* Oxford: Oxford University Press. (Contains translation into English of Basil's Longer and Shorter Rules. Referred to in this thesis as 'LR' and 'SR').

The Rule of Basil. Translated by A. Silvas, 2013. *The Rule of St Basil in Latin and English: a revised critical edition*. Collegeville, Minnesota: Liturgical Press.

The ascetical works. Translated by M. Wagner, 1962. *St Basil: ascetical works*. Washington D.C.: The Catholic University of America Press. Accessed November 12, 2012. <http://www.scribd.com/doc/53598590/The-Fathers-of-the-Church-A-new-translation-Volume-09#download>.

The ascetic works. Translated by W. Clarke, 1925. *The ascetic works of Saint Basil*. London: SPCK.

Maran, J. and Garnier, P., eds., 1721-1730. *Sancti Basilii magni opera omnia*. Paris: Coignard. Re-published in J.-P. Migne, 1839. *Patrologiae cursus completus: Graeca*. Paris. (Referred to in this thesis as 'PG').

Regulae Fusius Tractatae. PG31. 889-1052. Accessed May 16, 2014. *series*
http://books.google.co.uk/books?id=zMcWAAAAQAAJ&printsec=frontcover&redir_esc=y#v=onepage&q&f=false. (Referred to in this thesis as 'LR' or 'SR', depending upon which part of the Great Asketikon is being referenced).

Regulae Brevius Tractatae. PG31 1051-1305. Accessed May 16, 2014.
http://books.google.co.uk/books?id=zMcWAAAAQAAJ&printsec=frontcover&redir_esc=y#v=onepage&q&f=false. (The Garnier-Maran edition of Asketikon 4. A. Silvas, 2005, p.14; 2013, p.311. Referred to in this thesis as 'RegBT').

Homilies

Exegetic Homilies. Translated by A. C. Way, 1963. *The Fathers of the Church: A new translation. Volume 46. Saint Basil: exegetic homilies*. Kindle edition. Washington: The Catholic University of America Press. Accessed January 18, 2014.
<https://archive.org/details/fathersofthechur013929mbp>. (Kindle locations given instead of page numbers).

Letters

Letters 1-58. Translated by R. Deferrari, 1926. *Basil Letters 1-58*. Cambridge, Massachusetts: Harvard University Press. (Referred to in this thesis as 'Def1').

Letters 59-185. Translated by R. Deferrari. 1928. *Basil Letters 59-185*. Cambridge, Massachusetts: Harvard University Press. (Referred to in this thesis as 'Def2').

Letters 186-248. Translated by R. Deferrari, 1930. *Basil Letters 186-248*. Cambridge, Massachusetts: Harvard University Press. (Referred to in this thesis as 'Def3').

Letters 249-368. Translated by R. Deferrari, 1934. *Basil Letters 249-368; On Greek Literature*. Cambridge, Massachusetts: Harvard University Press. (Referred to in this thesis as 'Def4').

Letters. Translated by B. Jackson, 1895. In: P. Schaff and H. Wace, eds. 1895. *Nicene and Post-Nicene Fathers, Second Series*. Vol. 8. Buffalo, New York: Christian Literature Publishing Co. Accessed January 27, 2014.
<http://library.africainternational.edu/twml/CCEL-v4/fathers2/npnf208/npnf2038.htm#TopOfPage>.

Treatises

The morals. Translated by W. Clarke, 1925. *The ascetic works of Saint Basil*. London: SPCK.

On the Holy Spirit. Translated by D. Anderson, 1980. *St Basil the Great: on the Holy Spirit*. Crestwood, New York: St Vladimir's Seminary Press.

De Spiritu Sancto. Translated by B. Jackson, 1895. In: P. Schaff and H. Wace, eds. 1895. *Nicene and Post-Nicene Fathers, Second Series*, Vol. 8. Buffalo, New York: Christian Literature Publishing Co. Accessed January 14, 2014.
<http://www.ccel.org/ccel/schaff/npnf208.ii.html>.

Against Eunomius. Translated by M. DelCogliano and A. Radde-Gallwitz, 2011. *St Basil of Caesarea against Eunomius*. Washington, D.C.: The Catholic University of America Press.

Gregory of Nazianzus (329-390)

Orations

1-3; 7-8; 12;16; 18; 21; 27-31; 33-34; 37-43; 45. Translated by C. Browne and J. Swallow, 1894. In: P. Schaff and H. Wace, eds. 1894. *Nicene and Post-Nicene Fathers, Second Series*, Vol. 7. *Second Series*, Vol. 8. Edinburgh: T & T Clark. Accessed January 27, 2014. <http://www.ccel.org/ccel/schaff/npnf207.iii.html>.

6; 9; 10-11; 13-15; 17; 19-20; 22-26; 32; 35-36; 44. Translated by M. Vinson, 2003. *St Gregory of Nazianzus: Select Orations*, Fathers of the Church 107. Washington DC: Catholic University of America Press.

14; 42. Translated by B. Daley, 2006. *Gregory of Nazianzus*. London: Routledge.

27-31. Translated by S. Reynolds, 2011. *Five theological orations*. Accessed April 23, 2015.

<https://tspace.library.utoronto.ca/bitstream/1807/36303/1/Gregory%20of%20Nazianzus%20Theological%20Orations.pdf>.

Migne, J.-P. (ed.) *Patrologiae cursus completus: series Graeca*. 1857-66. Paris.

(PG35). Accessed February 11, 2014.

<http://books.google.co.uk/books?id=ZhURAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>.

Poems

Translated by D. Meehan, 1987. *St Gregory of Nazianzus: three poems*.

Washington, D.C.: The Catholic University of America Press.

Translated by P. Gilbert, 2001. *On God and man: the theological poetry of Gregory of Nazianzus*. New York: St Vladimir's Seminary Press.

Translated by C. White, 1966. *Gregory of Nazianzus, autobiographical poems*.
Cambridge: Cambridge University Press.

Letters

16-19; 101. Translated by C. Browne and J. Swallow, 1894. In: P. Schaff and H. Wace, eds. 1894. *Nicene and Post-Nicene Fathers, Second Series*, Vol. 7. Edinburgh: T & T Clark. Accessed January 27, 2014.
<http://www.ccel.org/ccel/schaff/npnf207.iii.html>.

156; 214. Translated by B. Jackson, 1895. In: P. Schaff and H. Wace, eds. 1895. *Nicene and Post-Nicene Fathers, Second Series*, Vol. 8. Buffalo, New York: Christian Literature Publishing Co. Revised and edited for New Advent by K. Knight. Accessed January 27, 2014. <http://www.newadvent.org/fathers/3202214.htm>.

John Cassian (c. 360 – 435)

Collationes. Translated by M. Petschenig, 1886. *Corpus scriptorum ecclesiasticorum latinorum*, vol. 13. Vienna. Accessed March 15, 2014.
http://www.documentacatholicaomnia.eu/02m/0360-0435,_Cassianus_Ioannes,_Collationum_XXIV_Collectio_In_Tres_Partibus_Divisa,_MLT.pdf.

De Institutis coenobiorum et de octo principalium vitiorum remediis. Translated by M. Petschenig, 1886. *Corpus scriptorum ecclesiasticorum latinorum*, vol. 17. Vienna. Accessed March 15, 2014.
<https://archive.org/stream/corpuscriptoru00wiengoog#page/n9/mode/2up>.

The Conferences. Translated by B. Ramsey, 1997. *John Cassian: the Conferences*. New Jersey, Mahwah: The Newman Press. (Referred to in this thesis as 'Conf.').

The Institutes. Translated by B. Ramsey, 2000. *John Cassian: the Institutes*. New Jersey, Mahwah: The Newman Press. (Referred to in this thesis as '*Institutes*').

On the incarnation. Translated by C.S. Gibson, 1894. In: *Nicene and Post-Nicene Fathers, Second Series*, Vol. 11. P. Schaff and H. Wace, eds. Buffalo, New York: Christian Literature Publishing Co. Revised and edited for New Advent by K. Knight. Accessed April 17, 2015. <http://www.newadvent.org/fathers/35091.htm>.

OTHER PATRISTIC AUTHORS

Aphrahat (c. 270–c. 345)

Demonstration VII: On penitents chapters 2-8. Translated by F. Hallock, 1932. *Journal of the Society of Oriental Research*. 16. pp. 43-56. Accessed November 13, 2011. http://www.tertullian.org/fathers/aphrahat_dem7.htm.

Augustine (354-430)

Petilian of Cirta, Letter to Augustine. Translated by M. Petschenig, 1909. *Contra litteras Petiliani* III.iii.64; *Corpus scriptorum ecclesiasticorum latinorum*, Vol.52. Vienna: Tempusky.

Clement of Alexandria (d. 215)

Stromata. Translated by W. Wilson, 1885. In: A. Roberts, J. Donaldson, and A. Coxe., eds. 1885. *Ante-Nicene Fathers*, Vol. 2. Buffalo, New York: Christian Literature Publishing Co. Revised and edited for New Advent by K. Knight, 2009. Accessed November 22, 2011. <http://www.newadvent.org/fathers/0210.htm>.

Cyril of Jerusalem (c. 313– 386)

Catechetical Lectures. Translated by E. Gifford, 1894. In: P. Schaff and H. Wace, eds. 1895. *Nicene and Post-Nicene Fathers, Second Series*, Vol. 7. Buffalo, New York: Christian Literature Publishing Co. Revised and edited for New Advent by K. Knight. 2009. Accessed November 23, 2013.
<http://www.newadvent.org/fathers/3101.htm>.

Evagrius of Pontus (345-399)

Praktikos. Translated by J. Bamberger, 1972. *Praktikos and chapters on prayer*. Trappist, Kentucky. Cistercian Publications Inc.

Numerous works. Translated by A. Casiday, 2006. *Evagrius Pontus*. London: Routledge.

Greek ascetic corpus. Translated by R. Sinkewicz, 2003. *Evagrius of Pontus: the Greek ascetic corpus*. Oxford: Oxford University Press.

Gregory of Nyssa (c.335 – c.395)

The Great Catechism. Translated by W. Moore and H. Wilson, 1892. In: P. Schaff and H. Wace, eds. 1892. *Nicene and Post-Nicene Fathers Second Series*, Vol. 5. Accessed November 13, 2011. <http://www.ccel.org/ccel/schaff/npnf205>.

The Life of Macrina. Translated by W. Clarke, 1916. *The Life of Macrina*. London: SPCK. Accessed June 29, 2014.

<http://www.fordham.edu/halsall/basis/macrina.asp#life>. (Referred to in this thesis as 'The Life').

Gregory the Great (540-604)

The book of pastoral rule. Translated by G. Demacopoulos, 2007. *The book of pastoral rule*. Crestwood, New York, St Vladimir's Seminary Press. (Referred to as PR in this thesis).

John Chrysostom (347-407)

Sermons

Homily against publishing the errors of the brethren. Translated by R. Blackburn, 1889. In: P. Schaff, ed. 1889. *Nicene and Post-Nicene Fathers Series One*, Vol. 9. Christian Classics Ethereal Library. Accessed March 11, 2012.
<http://www.ccel.org/ccel/schaff/npnf109.xiv.i.html>.

The homilies on the statues. Translated by W. Stephens, 1889. In: P. Schaff, ed. 1889. *Nicene and Post-Nicene Fathers Series One*, Vol. 9. Christian Classics Ethereal Library. Accessed March 11, 2012.
<http://www.ccel.org/ccel/schaff/npnf109.xix.i.html>.

Select homilies and treatises. Translated by W. Mayer and P. Allen, 2000. *John Chrysostom*. London: Routledge.

Treatise

Treatise concerning the Christian priesthood. Translated by W. Stephens, 1889. In: P. Schaff, ed. 1889. *Nicene and Post-Nicene Fathers Series One*, Vol. 9. Christian Classics Ethereal Library. Accessed March 11, 2012.
<http://www.ccel.org/ccel/schaff/npnf109.iv.iii.html>.

The priesthood. Translated by W. Jurgens, 1955. *The priesthood*. New York: The Macmillan Company.

Theodore (c.393–c.457)

Church History. Translated by B. Jackson, 1892. In: P. Schaff and H. Wace, eds. 1892. *Nicene and Post-Nicene Fathers Series Two*, Vol. 3. Christian Classics Ethereal Library. Accessed February 22, 2014.
<http://www.ccel.org/ccel/schaff/npnf203.iii.html>.

Origen (c.184 – c.254)

Fragment 159 on Luke 10.8-9. Translated by J. Lienhard, 1996. *Origen homilies on Luke. The Fathers of the Church series*. Washington, D.C.: The Catholic University of America Press.

Commentary on Matthew. Translated by J. Patrick, 1896. In: A. Menzies, 1896. *Ante-Nicene Fathers*, Vol. 9. Buffalo, New York: Christian Literature Publishing Co. Revised and edited for New Advent by K. Knight, 2009. Accessed August 14, 2013.
<http://www.newadvent.org/fathers/1016.htm>.

Homilies on the Psalms: Homily on Psalm 38. Translated by John Paul II, 2001. *Against you alone have I sinned* 4. Accessed June 18, 2014.
<http://www.catholicculture.org/culture/library/view.cfm?recnum=3986>.

The Song of Songs: commentary and homilies. Translated by R. Norris, 2012. Atlanta, Georgia: Society of Biblical Literature. Accessed April 24, 2014.
<http://www.sbl-site.org/assets/pdfs/pubs/061613P.front.pdf>.

Prudentius Clemens, A (348-c.410)

Psychomachia. Translated by H. Thomson, 1944. London: William Heinemann Ltd. Accessed April 25, 2014.
<https://archive.org/stream/prudentiuswithen01pruduoft#page/n9/mode/2up>.

Canons of the Church

Halsall, P. ed, 2011. *Internet medieval sourcebook*. Accessed August 7, 2013.
<http://www.fordham.edu/Halsall/sbook2.asp#conc2>.

Tanner, N., 1990. *Decrees of the ecumenical councils*. London: Sheed & Ward Limited.

All conciliar documents below accessed on August 7, 2013:

The canons of the first ecumenical council: Nicea I (325).
<http://www.fordham.edu/Halsall/basis/nicea1.txt>.

The canons of the second ecumenical council: Constantinople I (381).
<http://www.fordham.edu/Halsall/basis/const1.txt>.

The canons of the third ecumenical council: Ephesus (431).
<http://www.fordham.edu/Halsall/basis/ephesus.asp>.

The canons of the fourth ecumenical council: Chalcedon (451).
<http://www.fordham.edu/Halsall/basis/chalcedon.asp>.

The canons of the fifth ecumenical council: Constantinople II (553).
<http://www.fordham.edu/Halsall/basis/const2.asp>.

The canons of the sixth ecumenical council: Constantinople III (680-681).
<http://www.fordham.edu/Halsall/basis/const3.asp>.

The canons of the *Quinisext* council: or Council in Trullo (692).
<http://www.fordham.edu/Halsall/basis/trullo.asp>. (Referred to in this thesis as '*in Trullo*').

The canons of the seventh ecumenical council: Nicea II (787).
<http://www.fordham.edu/Halsall/basis/nicea2.asp>.

The canons of the eighth ecumenical council: Constantinople IV (869-870).
<http://www.fordham.edu/Halsall/basis/const4.asp>.

The canons of the ninth ecumenical council: Lateran I (1123).
<http://www.fordham.edu/halsall/basis/lateran1.asp>.

The canons of the tenth ecumenical council: Lateran II (1139).
<http://www.fordham.edu/halsall/basis/lateran2.asp>.

The canons of the third Lateran council (1179).
<http://www.ewtn.com/library/COUNCILS/LATERAN3.HTM>.

The canons of the fourth Lateran council (1215).
<http://www.fordham.edu/halsall/basis/lateran4.asp>.

OTHER PRIMARY SOURCES

Aelfric (c. 955 – c. 1010)

Sermones Catholici. Translated by B. Thorpe, 1846. *The homilies of the Anglo-Saxon church: the first part containing the sermones catholici or the homilies of Aelfric*, Volume 2. London: the Aelfric Society. Accessed October 22, 2013.
<http://archive.org/stream/sermonescatholic02aelfuoft#page/n3/mode/2up>.

Aquinas, T. (1256-1259)

Quaestiones quodlibetales. Translated by S. Edwards, 1983. *Quaestiones quodlibetales. Mediaeval sources in translation*, 27. Toronto: Pontifical Institute of Mediaeval Studies. Accessed June 6, 2014.
<http://dhspriority.org/thomas/QDquodlib.htm#1-1>.

Baxter, R., (1615 –1691)

1656. *The reformed pastor*. Accessed April 27, 2015.
<http://www.ccel.org/ccel/baxter/pastor.html>.

Bucer, M. (1491-1551)

1538. *Concerning the true care of souls*. Translated by P. Beale, 2009. Edinburgh: The Banner of Truth Trust. (Referred to in this thesis as ‘*True Care*’).

Calvin, J.

1559. *Institutes of the Christian religion*. Translated by F. Battles, 1960. Louisville, Kentucky: Westminster John Knox Press

Herbert, G (1593 –1633)

1652. *A Priest to the Temple*. London: T. Garthwaite. Accessed May 30, 2014.
<http://www.ccel.org/ccel/herbert/temple2.i.html>.

Luther, M. (1483 – 1546)

1520. On the Babylonian captivity of the church. Translated by H. Wace and C. Buchheim, 1883. *First principles of the Reformation*. London: John Murray. Accessed August 14, 2013. http://www.ccel.org/ccel/luther/first_prin.v.iii.iv.html.

Plato (429–347 B.C.E)

Protagoras. Translated by W. Lamb, 1967. *Plato in twelve volumes*, Vol. 3 Cambridge, Massachusetts: Harvard University Press. Accessed April 21, 2014. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0178%3Atext%3DProt.%3Asection%3D329c>.

Westminster Assembly

1646-1647. Westminster shorter catechism. 1647. Accessed September 17, 2013. <http://www.shortercatechism.com/>.

SECONDARY LITERATURE

Beeley, C., 2008. *Gregory of Nazianzus on the Trinity and the knowledge of God*. Oxford: Oxford University Press.

Beeley, C., 2012. *Leading God's people: wisdom from the early church for today*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co.

Beeley, C., ed. 2012. *Re-reading Gregory of Nazianzus*. Washington, D.C.: The Catholic University of America Press.

Børtnes, J. and Hägg, T. eds. 2006. *Gregory of Nazianzus: images and reflections*. Copenhagen: Museum Tusculanum press.

Casiday, A., 2007. *Tradition and theology in St John Cassian*. Oxford: Oxford University Press.

Corrigan, K., 2009. *Evagrius and Gregory: views of soul in late antiquity*. Aldershot: Ashgate.

Daley, B., 1999. Building a new city: the Cappadocian fathers and the rhetoric of philanthropy. *Journal of early Christian studies*, 7(3), pp. 431-461. Accessed January 5, 2014.
http://muse.jhu.edu/journals/journal_of_early_christian_studies/v007/7.3daley.pd.

Daley, B., 2004. St Gregory Nazianzus as pastor and theologian. In: M. Welker and C. Jarvis, eds. 2004. *Loving God with our minds: the pastor as theologian*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., pp. 106-119.

Daley, B., 2006. *Gregory of Nazianzus*. Abingdon: Routledge.

Demacopoulos, G., 2007. *Five models of spiritual direction in the early church*. Notre Dame, Indiana: University of Notre Dame Press.

Elm, S., 1994. *‘Virgins of God’: the making of asceticism in late antiquity*. Oxford: Clarendon Press.

Elm, S., 2012. *Sons of Hellenism, fathers of the church: Emperor Julian, Gregory of Nazianzus, and the vision of Rome*. Berkeley, California: University of California Press.

Fedwick, P., 1979. *The church and the charisma of leadership in Basil of Caesarea*. Eugene, Oregon: Wipf and Stock Publishers.

Fulford, B., 2012. Gregory of Nazianzus and biblical interpretation. In: C. Beeley, ed. 2012. *Re-reading Gregory of Nazianzus*. Washington, D.C.: The Catholic University of America Press, pp. 31-49.

Goodrich, R., 2007. *Contextualizing Cassian*. Oxford: Oxford University Press.

Green, E., 1989. Aelfric the catechist. In: T. Amos, E. Green, and B. Kienzle, eds. 1989. *De ore Domini: preacher and word in the middle ages*. Kalamazoo, Michigan: Medieval Institute Publications, pp. 61-75.

Greer, R., 1992. Who seeks for a spring in the mud? Reflections on the ordained ministry in the fourth century. In: R. Neuhaus, ed. 1992. *Theological education and moral formation*. Grand Rapids, Michigan: W. B. Eerdmans Publishing Company, pp. 22-55.

Griffiths, S., 2006. Iatros and medicus: the physician in Gregory Nazianzen and Augustine. In: F. Young, M. Edwards and P. Parvis, eds. 2006. *Studia Patristica*, Volume XLI. Papers presented at the Fourteenth International Conference on Patristic Studies held in Oxford 2003: Orientalia, Clement, Origen, Athanasius, The Cappadocians, Chrysostom. Leuven, Belgium: Peeters, pp. 319-25.

Harrison, V., 2012. Illumined from all sides by the Trinity: neglected themes in Gregory's Trinitarian theology. In: C. Beeley, ed. 2012. *Re-reading Gregory of Nazianzus*. Washington, D.C.: The Catholic University of America Press, pp. 13-31.

Hausherr, I., 1982. *Penthos: the doctrine of compunction in the Christian East*. Kalamazoo, Michigan: Cistercian Publications.

Hildebrand, S., 2014. *Basil of Caesarea*. Grand Rapids, Michigan: Baker Academic.

Holman, S., 2001. *The hungry are dying: beggars and bishops in Roman Cappadocia*. Oxford: Oxford University Press.

Kelly, C., 2007. *The sound of the watchman: mimetic exegesis and the monastic ideal in Cassian's "Conferences"*. PhD. University of Iowa.

Kelly, C., 2013. *Cassian's Conferences: scriptural interpretation and the monastic ideal*. Farnham: Ashgate. Kindle edition. Accessed March 2, 2014.
http://www.amazon.co.uk/Cassians-Conferences-Critical-Thinking-Religion-ebook/dp/B00D3JBMQ6/ref=sr_1_1_tw_2?ie=UTF8&qid=1420219354&sr=8-1&keywords=Cassian%27s+Conferences%3A+Scriptural+interpretation+and+the+monastic+ideal.

Kolbet, P., 2010. *Augustine and the cure of souls*. Notre Dame, Indiana: University of Notre Dame Press.

Madigan, K. and Osiek, C., eds. 2005. *Ordained women in the early church: a documentary history*. Baltimore, Maryland: The John Hopkins University Press.

Maxwell, J., 2006. *Christianization and communication in late antiquity: John Chrysostom and his congregation in Antioch*. Cambridge: Cambridge University Press.

McGuckin, J., 2001. *St Gregory of Nazianzus: an intellectual biography*. Crestwood, New York: St Vladimir's Seminary Press.

McLynn, N., 1998. A self-made holy man: the case of Gregory Nazianzen. *Journal of Early Christian Studies* 6 (3): pp. 463-483. Accessed January 5, 2014.
http://muse.jhu.edu/journals/journal_of_early_christian_studies/v006/6.3mclynn.htm.

McNeill, J., 1932. Medicine for sin as prescribed in the penitentials. *Church History*. (Published online by Cambridge University Press, 2009). 1 (01): pp. 14-26. Accessed January 24, 2012.
<http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=1588>.

Merton, T., 2005. *Cassian and the fathers*. Trappist, Kentucky: Cistercian Publications.

Moreschini, C., 2012. Gregory Nazianzen and philosophy, with remarks on Gregory's cynicism. Translated by C. Chiodo. In: C. Beeley, ed. 2012. *Re-reading Gregory of Nazianzus*. Washington, D.C.: The Catholic University of America Press.

Newhauser, R., 2006. *The early history of greed: the sin of avarice in early medieval thought and Literature*. New ed. Cambridge: Cambridge University Press.

O'Brien, D., 2006. The pastoral function of the second repentance for Clement of Alexandria. In F. Young, M. Edwards and P. Parvis, eds. 2006. *Studia Patristica*, Volume XLI. Papers presented at the Fourteenth International Conference on Patristic Studies held in Oxford 2003: Orientalia, Clement, Origen, Athanasius, The Cappadocians, Chrysostom. Leuven, Belgium: Peeters, pp.219-224.

Opperwall, D., 2012. *The Holy Spirit in the life and writings of Gregory of Nazianzus*. PhD. McMaster University. Accessed January 14, 2014.
<https://macsphere.mcmaster.ca/bitstream/11375/12463/1/fulltext.pdf>.

Papaioannou, S., 2006. Gregory and the constraint of sameness. In: J. Børtnes and T. Hägg, eds. 2006. *Gregory of Nazianzus: images and reflections*. Copenhagen: Museum Tusculanum Press, pp.59-81.

Purves, A., 2001. *Pastoral theology in the classical tradition*. Louisville, Kentucky: Westminster John Knox Press.

Quasten, J., 2000. *Patrology*. Allen, Texas: Christian Classics.

Radde-Gallwitz, A., 2012. *Basil of Caesarea*. Eugene, Oregon: Cascade Books.

Radford Ruether, R., 2003. *Gregory of Nazianzus: rhetor and philosopher*. Lima, Ohio: Academic Renewal Press.

Rapp, C., 2005. *Holy bishops in late antiquity: the nature of Christian leadership in an age of transition*. Berkeley, California: University of California Press.

Rousseau, P., 1994. *Basil of Caesarea*. Berkeley, California: University of California Press.

Sterk, A., 2004. *Renouncing the world yet leading the church*. Cambridge, Massachusetts: Harvard University Press.

Stewart, C., 1998. *Cassian the monk*. Oxford: Oxford University Press.

Tilbey, A., 2009. *The seven deadly sins: their origin in the spiritual teaching of Evagrius the hermit*. London: SPCK.

Van Dam, R., 2002. *Kingdom of snow: Roman rule and Greek culture in Cappadocia*. Philadelphia, Pennsylvania: University of Pennsylvania Press.

Van Dam, R., 2003. *Becoming Christian: the conversion of Roman Cappadocia*. Philadelphia, Pennsylvania: University of Pennsylvania Press.

Young, F., 2002. *Biblical exegesis and the formation of Christian culture*. Peabody, Massachusetts: Hendrickson Publishers, Inc..

KEY SOURCES RELATING TO MINISTRY IN THE CHURCH OF ENGLAND

The Book of Common Prayer, 1662. Accessed August 14, 2013.
<http://www.churchofengland.org/prayer-worship/worship/book-of-common-prayer.aspx>.

Archbishops' Council of the Church of England, 2003. *Formation for ministry within a learning church: the structure and funding of ordination training*. Accessed March 16, 2013. <http://www.churchofengland.org/document-library.aspx?tag=Archbishop's%20Council>. (Known as the 'Hind Report').

Aveyard, I., 2011, a. *The trajectory of vocation from Bishops' Advisory Panel to first Incumbency research report: summary, background, methodology and discussion of main findings*. (Summary report). Accessed August 18, 2013.
http://www.churchofengland.org/media/1457671/final_report_for_fir_%20ianaveyard.doc.

Aveyard, I., 2011, b. *The trajectory of vocation from Bishops' Advisory Panel to first incumbency research report: summary, background, methodology and discussion of main findings* (full unpublished report, kindly emailed by the author). (Referred to in this thesis as the 'Aveyard Report').

Church of England, 1987. *Education for the Church's ministry. The report of the working party on assessment*. ACCM Occasional Paper No. 22. (Commonly referred to as 'ACCM 22').

Church of England, 2007. *Common Worship: Ordination Services - study guide: services and prayers for the Church of England*. London: Church House Publishing.

Church of England, 2011. *The Canons of the Church of England*. 7th ed. London: Church House Publishing. Accessed January 1, 2015.
<http://www.churchofengland.org/media/35588/complete.pdf>.

Church of England Steering Group, 2005. *Shaping the future: formation for ministry within a learning church*. London: Church House Publishing. (Referred to as 'Shaping' in this thesis).

Cray, G., 2004. *Mission shaped church*. London: Church House Publishing.

Davison, A. and Chatfield, A., 2012. *What kind of clergy do we need?* Bishops Roundtable Conference Report, Cambridge, March 28, 2012. Cambridge: Ridley Hall and Westcott House. Accessed August 17, 2013.
http://www.ministrydevelopment.org.uk/UserFiles/File/RME/BRT_Full_Report.pdf.

Morgan, T., 2011. *Self-supporting ministry in the Church of England and the Anglican churches of Wales, Scotland and Ireland: report of the national survey 2010*. Accessed August 27, 2013.

http://www.ministrydevelopment.org.uk/UserFiles/File/Ministry_research_reports/SSM_Report.pdf.

Platten, S., 2007. Commentary. In: *Common Worship: Ordination Services - study guide: services and prayers for the Church of England*. London: Church House Publishing, pp. 121-140.

The House of Bishops, 2005. *The Learning Outcomes*. Accessed July 24, 2012.
<http://www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/initial-ministerial-education/policies.aspx>.

Unpublished document of the Ministry Council bishops, September 2012.
Instruments of grace and love: re-imagining ministry in the Church of England. Available from the Ministry Division of the Archbishops' Council. (Referred to in this thesis as '*Instruments*').

Urquhart, D., 2005. *Archbishops' Council Service Review report*. Accessed August 17, 2013.
http://www.google.co.uk/url?sa=t&rct=j&q=&esrc=s&frm=1&source=web&cd=2&ved=0CDEQFjAB&url=http%3A%2F%2Fwww.churchofengland.org%2Fmedia%2F49044%2Fphase1servicereview.doc&ei=4_ONUpY7DunE0QXq1YGgBA&usg=AFQjCNGqld6ozioI2BAVhXTv07VpEg1D0g&sig2=4ylrohU-VcTxSfi1DDmOQw&bvm=bv.50768961,d.d2k.

CHRISTIAN MINISTRY, LEADERSHIP AND THE CURE OF SOULS

Abraham, W., 1989. *The logic of evangelism*. Sevenoaks: Hodder and Stoughton.

Abraham, W., 2008. A theology of evangelism: the heart of the matter. In: P. Chilcote and L. Warner, eds. 2008. *The study of evangelism: exploring a missional practice of the church*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, pp. 18-32.

Advisory Board of Ministry, 1998. *Stranger in the wings*. London: Church House Publishing.

Agosto, E., 2005. *Servant leadership: Jesus and Paul*. St Louis, Missouri: Chalice Press.

Allain Chapman, J., 2011. *From adversity to altruism and beyond: a pastoral theology of resilience*. DThMin. King's College London.

Allen, R., 1962a. *Missionary methods: St Paul's or ours*. Eugene, Oregon: Wipf and Stock Publishers.

Allen, R., 1962B. *The spontaneous expansion of the church*. Eugene, Oregon: Wipf and Stock Publishers.

Amos, T., Green, E., and Kienzle, B., eds. 1989. *De ore domini: preacher and word in the middle ages*. Kalamazoo, Michigan: Medieval Institute publications.

Anderson, N., 2004. *The steps to freedom in Christ*. Bloomington, Minnesota: Bethany House Publishers.

The Anglican Consultative Council, 2014. *Mission - the five marks of mission*.

Accessed June 21, 2014.

<http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm>.

Avis, P., 2005. *A ministry shaped by mission*. London: T&T Clark.

Baldovin, J., 2006. The empire baptized. In: G. Wainwright and K. Tucker, 2006. *The Oxford history of Christian worship*. Oxford: Oxford University Press, pp. 77-130.

Ballard, P., 2000. The emergence of pastoral and practical theology in Britain. In: J. Woodward and S. Pattison, 2000. *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell Publishers Ltd., pp. 59-70.

Benner, D., 1998. *Care of souls: revisioning Christian nurture and counsel*. Grand Rapids, Michigan: Baker Books.

Bosch, D., 1991. *Transforming mission: paradigm shifts in the theology of mission*. Maryknoll, New York: Orbis Books.

Bosch, D., 2008. Evangelism: theological currents and cross-currents today. In: P. Chilcote and L. Warner, eds. 2008. *The study of evangelism: exploring a missional practice of the church*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, pp. 4-17.

Boyle, L., 1999. *Saint Thomas Aquinas and the third millennium*. Accessed August 7, 2013.

<http://domcentral.org/blog/boyle-st-thomas-aquinas-and-the-third-millennium/>.

Bradshaw, P., 2002. *The search for the origins of Christian worship: sources and methods for the study of early liturgy*. 2nd ed. Oxford: Oxford University Press.

Bradshaw, P., 2004. *Eucharistic origins*. London: SPCK.

Bradshaw, P. and Johnson, M., 2012. *The eucharistic liturgies: their evolution and interpretation*. London: SPCK.

Bradshaw, P., 2014. *Rites of ordination: their history and theology*. London: SPCK.

Breen, M., 2002. *The apostle's notebook*. Eastbourne: Kingsway Publications.

Brown, R., 2009. *Can words express our wonder? Preaching in the Church today*. Norwich: Canterbury Press.

Browning, D., 1983. *Religious ethics and pastoral care*. Philadelphia, Pennsylvania: Fortress Press.

Burnet, G., 1713. *A discourse of the pastoral care*. 3rd ed. Accessed August 7, 2013. <http://archive.org/stream/adiscoursepasto01burngoog#page/n5/mode/2up>.

Cameron, H., 2004. Are congregations associations? In: M. Guest, K. Tusting and L. Woodhead, 2004. *Congregational studies in the UK: Christianity in a post-Christian context*. Aldershot: Ashgate, pp. 139-151.

Campbell, A., 1994. *The elders: seniority within earliest Christianity*. London: T&T Clark.

Carr, W., 1997. *Handbook of pastoral studies*. London: SPCK.

Chilcote, P. and Warner, L., eds. 2008. *The study of evangelism: exploring a missional practice of the church*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

Chryssavagis, J., 2000. *Soul mending: the art of spiritual direction*. Brookline, Massachusetts: Holy Cross Orthodox Press.

Clarke, A., 2000. *Serve the community of the church: Christians as leaders and ministers*. Grand Rapids, Michigan: W. B. Eerdmans Publishing Company.

Clarke, A., 2008. *A Pauline theology of church leadership*. London: T&T Clark.

Clebsch, W. and Jaekle, C., 1994. *Pastoral care in historical perspective*. New ed. Northvale, New Jersey: Jason Aronson.

Clinton, M., 2011. *Experiences of ministry survey: respondent findings report*. Accessed August 8, 2013.

<http://www.churchofengland.org/media/1373865/microsoft%20word%20-%20ems%20respondent%20report%202011%2024%2011%2011.pdf>.

Collins, J., 1990. *Diakonia: reinterpreting the ancient sources*. Oxford: Oxford Univeristy Press.

Collins, J., 2002. *Deacons and the church: making connections between old and new*. Leominster: Gracewing.

Cooke, R., 1999. *Pannenberg on ministry*. Accessed March 16, 2013.
<http://www.coventry.anglican.org/ministry/learning/resources/opt/-/item/88>.

Cottrell, S., 2006. *From the abundance of the heart*. London: Darton, Longman and Todd.

Croft, S., 1999. *Ministry in three dimensions*. London: Darton, Longman and Todd.

Croft, S., 2002. *Transforming communities*. London: Darton, Longman and Todd.

Drane, J., 2008. *After McDonaldization: mission, ministry and Christian discipleship in an age of uncertainty*. London: Darton, Longman and Todd.

Diocese of Oxford, 2012. *Ministerial development review Handbook*.

Accessed October 19, 2013. <http://www.oxford.anglican.org/support-services/clergy-hr/ministerial-development-review/>.

Ely Diocese, (n.d.). *The institution and induction of a new priest*. Accessed August 8, 2013. ely.anglican.org/worship_prayer/docs/institution.doc.

Episcopal Diocese of Northern Michigan, 2014. *Mutual ministry*. Accessed July 5, 2014. <http://www.upepiscopal.org/Mutual%20Ministry/about.html>.

Evans, G. and Percy, M., 2000. *Managing the church? Order and organization in a secular age*. Sheffield: Sheffield Academic Press.

Foskett, J., Baxter, S. and Jenkins, C., 2011. Embedded counselling and pastoral care. *Therapy today*. Accessed December 1, 2013. <http://www.therapytoday.net/article/show/347/print/>.

Freedom in Christ ministries, (n.d.). *Freedom in Christ: equipping disciples to make disciples*. Accessed August 5, 2013. <http://www.ficm.org.uk/>.

Frost, A. and Hirsch, N., 2003. *The shaping of things to come*. Peabody, Massachusetts: Hendrickson Publishers.

General Synod of the Church of England, 2009. *Ecclesiastical offices (terms of service) measure 2009 (Common Tenure)*. Accessed August 9, 2013.
<http://www.churchofengland.org/media/56729/eotos%20measure2009.pdf>.

General Synod of the Church of England, 2009. *Ecclesiastical offices (terms of service) measure 2009 statutory instruments*. Accessed August 12, 2013.
<http://www.churchofengland.org/media/1191243/11%202%2010%20tos%20regulations%20-%20composite%20final.pdf>.

Gibaut, J., 2003. *Sequential or direct ordination? A return to the sources*. Cambridge: Grove Books Limited.

Gooder, P., Davie, M., Avis, P., and the working party of the Faith and Order Advisory Group of the Church of England, 2007. *The mission and ministry of the whole church: Biblical, theological and contemporary perspectives*. Accessed June 1, 2014. <http://www.churchofengland.org/media/1229854/gsmisc%20854.pdf>.

Gould, G., 2003. *Healing the hurt of man: a study of John Wesley's "cure of souls"*. Holiness Data Ministry. Accessed June 7, 2014.
<http://wesley.nnu.edu/wesleyctr/books/2201-2300/HDM2256.pdf>.

Graham, E., 2000. Practical theology as transforming practice. In: J. Woodward and S. Pattison, 2000. *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell Publishers Ltd., pp. 104-117.

Graham, O., 2012. *Confident, collaborative leadership for what?* Unpublished discussion paper.

Greenwood, R., 1994. *Transforming priesthood: a new theology of mission and ministry*. London: SPCK.

Greenwood, R. and Pascoe, C., 2006. *Local ministry: story, process and meaning*. London: SPCK.

Greenwood, R., 1996. *Practising community*. London: SPCK.

Greenwood, R., 2009. *Parish priests for the sake of the kingdom*. London: SPCK.

Greeves, F., 1960. *Theology and the cure of souls*. London: The Epworth Press.

Grundy, M., 2011. *Leadership and oversight: new models for episcopal ministry*. London: Mowbray.

Guest, M., Tusting, K. and Woodhead, L., 2004. *Congregational studies in the UK: Christianity in a post-Christian context*. Aldershot: Ashgate.

Harris, C., 2013. *Local shared ministry resources*. Accessed July 5, 2014.
<http://lsmresources.wordpress.com/>.

Hartless, B., 2002. *An exploration of barriers to learning and change in a staff dependent church*. MA. University of Liverpool.

Hartless, B., 2005. *Local shared ministry in New Zealand*. Unpublished research paper for the Board of Stewardship, training, evangelism and ministry, Diocese of Oxford.

Hartless, B., 2011. *The theology of leadership and the practice of ministry of curates in the Diocese of Oxford*. Unpublished Ministry Focused Study (MFS): Kings College, London.

Hauerwas, S., 2009. *A cross-shattered church*. Grand Rapids, Michigan: Brazos Press.

Hill, M., 2007. *Ecclesiastical law*. 3rd ed. Oxford: Oxford University Press.

Hirsch, A., 2006. *The forgotten ways: reactivating the missional church*. Grand Rapids, Michigan: Brazos Press.

Hirsch, A. and Catchim, T., 2012. *The permanent revolution: apostolic imagination and practice for the 21st century church*. San Francisco: Jossey-Bass.

Hybels, B., 2002. *Courageous leadership*. Grand Rapids, Michigan: Zondervan.

Jasper, R. and Cuming, G., 1980. *Prayers of the Eucharist: early and reformed*. New York: Pueblo Publishing Company.

Jenkins, M. and Jenkins, D., 1991. *Power and change in parish ministry: reflections on the cure of souls*. Bethesda, Maryland: The Alban Institute.

Kidder, A., 2010. *Making confession, hearing confession: a history of the cure of souls*. Collegeville, Minnesota: Order of St Benedict.

Kirk, P., 2006. *Leadership*. In Greenwood, R. and Pascoe, C., 2006. *Local Ministry: story, process and meaning*. London: SPCK, pp.119-130.

Küng, H., 1968. *The Church*. London: Burns and Oates.

Lawrence, J., 2004. *Growing leaders: reflections on leadership, life and Jesus*. Oxford: Bible Reading Fellowship.

Leech, K., 1994. *Soul Friend*. New revised ed. London: Darton, Longman and Todd.

Lewis Anthony, J., 2009. *If you meet George Herbert on the road, kill him: radically re-thinking priestly ministry*. London: Mowbray.

Litchfield, K., 2006. *Tend my flock: sustaining good pastoral care*. Norwich: Canterbury Press.

Lyall, D., 2001. *The integrity of pastoral care*. London: SPCK.

Malherbe, A., 1987. *Paul and the Thessalonians: the philosophic tradition of pastoral care*. Eugene, Oregon: Wipf and Stock Publishers.

Ministry Division of the Archbishops' Council, 2008. *Ministerial development review: interim guidance*. Accessed August 12, 2013.

<http://www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/continuing-ministerial-development/resources,-reports-and-guidelines/ministerial-development-review.aspx>.

Moody, C., 1992. *Eccentric ministry: pastoral care and leadership in the parish*. London: Darton, Longman and Todd.

Oden, T., 1984. *Care of souls in the classic tradition*. Philadelphia: Fortress Press.

O'Meara, T., 1999. *Theology of ministry*. New York: Paulist Press.

O'Neill, J., 1951. *A history of the cure of souls*. New York: Harper and Row Ltd.

O'Neill, J., 1923. *The Celtic penitentials and the influence of continental Christianity*. s.l. Bibliolife reprint.

Osborne, K., 2006. *Orders and ministry: leadership in the world church*. Maryknoll, New York: Orbis books.

Oswald, R., 1991. How to minister effectively in family, pastoral, program, and corporate sized churches. *Action information* March/April 1991, Number 2. Accessed November 29, 2013. <http://www.alban.org/conversation.aspx?id=1214>.

Papademetriou, G., 2003. Leadership in the parish: a theology of ministry. *Greek Orthodox theological review*. Spring-Winter 2003, Vol. 48. Issue 1-4, p.113. Accessed August 12, 2013. <http://connection.ebscohost.com/c/articles/21020217/leadership-parish-theology-ministry>.

Pattison, S., 2000a. Some objections to aims and objectives. In: G. Evans and M. Percy, 2000. *Managing the church? Order and organization in a secular age*. Sheffield: Sheffield Academic Press, pp.128-152.

Pattison, S., 2000d. *A critique of pastoral care*. 3rd ed. London: SCM Press Ltd.

Percy, M., 2000. A theology of change for the Church. In: G. Evans and M. Percy, 2000. *Managing the church? Order and organization in a secular age*. Sheffield: Sheffield Academic Press, pp.174-190.

Percy, M., 2006. *Clergy: the origin of the species*. London: Continuum.

Percy, M., 2011. Archidiaconal ministry: a theological reflection. In: Anon, 2011. *Sustaining leaders in mission and change*. Oxford: The Oxford Centre for Ecclesiology and Practical Theology.

Pickard, S., 2009. *Theological foundations for collaborative ministry*. London: Ashgate.

Pritchard, J., 2007. *The life and work of a priest*. London: SPCK.

Quicke, M., 2006. *360-degree leadership: preaching to transform congregations*. Grand Rapids, Michigan: Baker Books.

Richmond, Y., 2005. A spiritual snapshot. In S. Croft, R. Frost, M. Ireland, A. Richards, Y. Richmond and N. Spencer, 2005. *Evangelism in a spiritual age: communicating faith in a changing culture*. London: Church House Publishing.

Robertson, D., 2007. *Collaborative ministry*. Oxford: The Bible Reading Fellowship.

Rothauge, A., 1983. *Sizing up a congregation for new member ministry*. New York: The Episcopal Church Center.

Roxburgh, A. and Romanuk, F., 2006. *The missional leader*. San Francisco, California: Jossey-Bass.

Roxburgh, A., 2010. *Missional map-making*. San Francisco, California: Jossey-Bass.

Runcorn, D., 2011. *Fear and trust: God-centred leadership*. London: SPCK.

Sadgrove, M., 2008. *Wisdom and ministry: the call to leadership*. London: SPCK.

Savage, S. and Boyd-Macmillan, E., 2007. *The human face of the church*. Norwich: Canterbury Press.

Schrotenboer, P. ed., 1989. *An evangelical response to Baptism, eucharist and ministry*. Accessed April 27, 2013. http://s3.amazonaws.com/tgc-documents/carson/1992_baptism_eucharist_ministry.pdf.

Sheppy, P., 2003. *Death, liturgy and ritual: a pastoral and liturgical theology*. Aldershot: Ashgate Publishing Limited.

Swinton, J., 2000. *Resurrecting the person: friendship and the care of people with mental health problems*. Nashville, Tennessee: Abingdon Press.

The Archbishops Council, 2006. *Common Worship: Christian initiation*. London: Church House Publishing. Accessed August 27, 2013. <http://www.churchofengland.org/prayer-worship/worship/texts/christian-initiation.aspx>.

The Archbishops' Council, 2013. *Statistics for mission 2012: ministry*. London: Archbishops' Council, Research and Statistics, Central Secretariat.

The Episcopal Diocese of Northern California, 2013. *Total ministry*. Accessed July 5, 2014. <http://www.norcalepiscopal.org/total-ministry>.

The House of Bishops, 1997. *Eucharistic presidency*. London: Church House Publishing.

Torrance, T., 1993. *Royal priesthood: a theology of ordained ministry*. 2nd ed. London: Continuum.

Tovey, P. ed., Kennedy, D. and Atherstone, A., 2006. *Common Worship reconciliation and restoration: a commentary*. Cambridge: Grove Books.

Wainwright, G. and Tucker, K., 2006. *The Oxford history of Christian worship*. Oxford: Oxford University Press.

Warren, Y., 2002. *The cracked pot: the state of today's Anglican parish clergy*. Stowmarket: Kevin Mayhew.

Watson, J., 1896. *The cure of souls: Lyman Beecher lectures on preaching at Yale University*. New York: Dodd, Mead and Company.

Watts, F., Nye, R. and Savage, S., 2002. *Psychology for Christian ministry*. London, Routledge.

Whipp, M., 2013. *Pastoral theology*. London: SCM Press.

Whitehead, J. and Whitehead, E., 1995. *Method in ministry: theological reflection and Christian ministry*. Lanham, Chicago: Sheed and Ward.

Woodward, J. and Pattison, S., 2000. *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell Publishers Ltd.

Woodward, J., 2008. *Valuing age: pastoral ministry with older people*. London: SPCK.

Wright, W., 2000. *Relational leadership: a biblical model of leadership service*. Carlisle: Paternoster Press.

Zabriskie, S. 1995. *Total ministry: reclaiming the ministry of all of God's people*. Bethesda, Maryland: Alban Institute.

OTHER BOOKS, JOURNAL ARTICLES, DOCUMENTS AND WEB SITES

Argyris, C. and Schön, D., 1966. *Organizational learning II: theory, method and practice*. Reading, Massachusetts: Addison-Wesley Publishing Company.

Austin, J., 1975. *How to do things with words*. 2nd ed. Cambridge, Massachusetts: Harvard University Press.

Bennett Moore, Z., 2002. *Introducing feminist perspectives on pastoral theology*. Sheffield: Sheffield Academic Press.

British Association for Counselling and Psychotherapy, 2010. Accessed October 7, 2013. http://www.bacp.co.uk/about_bacp/.

Brown, C., 2009. *The death of Christian Britain*. 2nd ed. London: Routledge.

Brown, J., 2013. Bowen family systems theory and practice: illustration and critique. *Australian and New Zealand Journal of family therapy*, 20(2), pp. 94-103. Accessed May 24, 2014. <http://onlinelibrary.wiley.com/doi/10.1002/j.1467-8438.1999.tb00363.x/pdf>.

Bruce, S., 2013. Secularisation and church growth in the United Kingdom. *Journal of religion in Europe*, 6, pp. 273-296.

Cameron, H. and Pattison, S., 2005. Organizational studies strand – context. In: H. Cameron, P. Richter, D. Davies and F. Ward, 2005. *Studying local churches: a handbook*. London: SCM Press, pp. 65-75.

Center for Strategic Relations, 2013. *Glossary of strategic relations terms*: living document. Accessed October 19, 2013.

<http://iunctura.com/glossary/index.php#living-document>.

De Lubac, H., 1959-1964. *Medieval exegesis*. Translated from French by E.

Macierowski, 2000. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

DeSilva, D., 2000. *Perseverance in gratitude: a socio-rhetorical commentary on the Epistle "to the Hebrews"*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

Dugan, E., 2014. The food poverty scandal that shames Britain. *The Independent*, 21 June. Accessed July 4, 2014.

<http://www.independent.co.uk/news/uk/politics/churches-unite-to-act-on-food-poverty-600-leaders-from-all-denominations-demand-government-uturn-on-punitive-benefits-sanctions-9263035.html>.

Dunn, J., 2009. *Christianity in the making: Volume 2: Beginning from Jerusalem*.

Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

Durham University, 2009. 'Knowledge of the Bible is declining, researchers say'.

Durham University News. Accessed August 10, 2013.

<https://www.dur.ac.uk/news/newsitem/?itemno=8234>.

Edgehill Benefice, 2013. Accessed August 10, 2013.

<http://www.edgehillbenefice.co.uk/Default.asp?Id=21>.

Field, C., 2012. Census Christians. In: *British religion in numbers*. Accessed November 24, 2013. <http://www.brin.ac.uk/>.

Field, C., 2013. Easter day with the Sunday Times. In: *British religion in numbers*. Accessed October 7, 2013. <http://www.brin.ac.uk/>.

Foskett, J., Baxter, S. and Jenkins, C., 2011. *Embedded counselling and pastoral care*. Therapy today.net. British Association for Counselling and Psychotherapy. Accessed June 16, 2013. <http://www.therapytoday.net/article/5/10/categories/>.

Friedman, E., 1985. *Generation to generation: family process in church and synagogue*. New York: The Guilford Press.

Friedman, E., 2007. *A failure of nerve: leadership in the age of the quick fix*. New York: Seabury Books.

Gajduscsek, G., 2003. Bureaucracy: is it efficient or not? Is that the question? *Administration and society*, Vol. 34, pp. 700-723.

Goodhew, D., 2013. Church growth in Britain: a response to Steve Bruce. *Journal of religion in Europe*, Vol. 6, pp.297-315.

Green, G., 2002. *The letters to the Thessalonians*. Leicester: Apollos.

Harries, R., Handy, C. and Peattie, P., 2012. *The Church in Wales review*. Accessed July 7, 2014. <http://www.churchinwales.org.uk/wp-content/uploads/2013/03/Church-in-Wales-review-English.pdf>.

Holy Trinity Brompton, 2013. *Sunday services*. Accessed August 10, 2013. <http://www.htb.org.uk/ministry/sunday-services>.

Hull, J., 1991. *What prevents Christian adults from learning?* Philadelphia, Pennsylvania: Trinity Press International.

Kunze, J., 1953. The power of the keys. In: S. Jackson, 1953. *New Schaff-Herzog encyclopedia of religious knowledge*. Grand Rapids, Michigan: Baker Book House. Accessed August 14, 2013.

<http://www.ccel.org/s/schaff/encyc/encyc06/htm/iii.lxv.htm#iii.lxv>.

Lenski, N., 2007. The Chronology of Valens' dealings with Persia and Armenia, 364-378 C.E. In: J. Den Boeft, J. Drijvers and D. Den Hengst, eds. 2007. *Ammianus after Julian: the reign of Valentinian and Valens in books 26-31 of the Res Gestae*. Leiden, The Netherlands: Brill Academic Publishers, pp. 95-128.

Lakoff, G. and Johnson, M., 1980. *Metaphors we live by*. Chicago, Illinois: The University of Chicago Press.

Lewis, C. and Short, C., 1879. *A Latin dictionary*. London: Oxford University Press.

Liddell, H. and Scott, R., 1940. *A Greek-English lexicon; machine readable text*. Oxford: Trustees of Tufts University, Oxford. Accessed February 11, 2014. <http://perseus.uchicago.edu/cgi-bin/philologic/getobject.pl?c.25:1:132.LSJ>. (Referred to as LSJ in this thesis).

Macy, G., 2005. *The banquet's wisdom*. Maryville, Tennessee: OSL Publications.

Mahoney, K., 2014. *Latdict*. Accessed January 21, 2014. <http://www.latin-dictionary.net/>.

Marshall, I.H., 1990. *1 and 2 Thessalonians*. The New Century Bible Commentary Series. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co.

Matz, B., 2014. *Patristics and Catholic social thought: hermeneutical models for a dialogue*. Notre Dame, Indiana: University of Notre Dame Press.

McFague, S., 1982. *Metaphorical theology: models of God in religious language*. Philadelphia, Pennsylvania: Fortress Press.

McGrath, A. ed., 2007. *The Christian theology reader*. 3rd ed. Oxford: Blackwell Publishing.

Newbigin, L., 1998. *The household of God*. London: Paternoster Press.

Nineham, D., 1993. *Christianity medieval and modern*. London: SCM Press Ltd.

Obholzer, A. with Miller, S., 2004. Leadership, followership, and facilitating the creative workplace. In: C. Huffington, D. Armstrong, W. Halton, L. Hoyle and J. Pooley, eds. 2004. *Working below the surface: the emotional life of contemporary organisations*. London: Karnak, pp.33-48.

O'Meara, D., 1996. The hierarchical ordering of reality in Plotinus. In: L Gerson, ed. 1996. *The Cambridge Companion to Plotinus*. Cambridge: Cambridge University Press.

Pattison, S., 2000b. Management and pastoral theology. In: J. Woodward and S. Pattison, 2000. *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell Publishers Ltd., pp.283-293.

Pattison, S., 2000c. *Shame, theory, therapy, theology*. Cambridge: Cambridge University Press.

Pattison, S., 2000e. Some straw for bricks: a basic introduction to theological reflection. J. Woodward and S. Pattison, 2000. *The Blackwell reader in pastoral and practical theology*. Oxford: Blackwell Publishers Ltd., pp.135-145.

Perrin, D., 2007. *Studying Christian spirituality*. Abingdon: Routledge.

Possamai, A., 2001. A revisionist perspective on secularisation: alternative spiritualities, globalised consumer culture, and public spheres. In: C. Cusack and P. Oldmeadow, eds. 2001. *The end of religions? Religion in an age of globalisation. Sydney Studies in Religion*, Sydney: University of Sydney. Accessed June 1, 2014. <http://ojs-prod.library.usyd.edu.au/index.php/SSR/article/view/229/208>.

Powlinson, S., 2010. *Cure of souls (and the modern psychotherapies)*. Accessed December 1, 2013. <http://www.ccef.org/cure-souls-and-modern-psychotherapies>.

Quash, B. and Ward, M., eds., 2007. *Heresies and how to avoid them*. London: SPCK.

Radford Ruether, R., ed., 1974. *Religion and sexism: images of women in the Jewish and Christian traditions*. New York: Simon and Schuster.

Radoff, J., 2007. *Anatomy of an MMORPG*. Accessed August 18, 2013. <http://radoff.com/blog/2008/08/22/anatomy-of-an-mmorpg/>.

Rhoads, D., 2008. Social criticism. In: J. Capel Anderson and S. Moore, 2008. *Mark and method: new approaches in Biblical studies*. 2nd ed. Minneapolis, Minnesota: Fortress Press.

Ricoeur, P., 1981. *Hermeneutics and the human sciences*. Translated by J. Thompson. Cambridge: Cambridge University Press.

Ripon College, Cuddesdon, 2013. *Theological education and training for ministry at Cuddesdon prospectus*. Accessed June 1, 2014.
<http://www.rcc.ac.uk/downloads/Prospectus.pdf>.

Rothauge, A., 1983. *Sizing up a congregation for new member ministry*. New York: The Episcopal Church Center, 815 Second Ave., New York. Accessed October 10, 2013. http://archive.episcopalchurch.org/documents/CDR_series1%281%29.pdf.

Saler, M., 2012. *As if: modern enchantment and the literary pre-history of virtual reality*. Oxford: Oxford University Press.

Scholer, D., 2005. *The evangelical debate over biblical "headship"*. Accessed August 27, 2013. <http://godstowomen.org/scholer.htm>.

Selznick, P., 1984. *Leadership in administration: a sociological interpretation*. Berkeley, California: University of California Press.

Selznick, P., 1999. *Organization and Institution*. [video online, 2012]. Accessed August 17, 2013. http://www.youtube.com/watch?v=_G08S-8yu58&noredirect=1.

Sheldrake, P., 1995. *Spirituality and history*. Revised ed. London: SPCK.

Ship of fools, 2013. *All Saints, Streetly*. Accessed August 10, 2013.
<http://shipoffools.com/mystery/2013/2506.html>.

Simonetti, M., 1994. *Biblical interpretation in the early church*. London: T&T Clark.

Stiver, D., 2001. *Theology after Ricoeur: new directions in hermeneutical theology*. London: Westminster John Knox Press.

Taylor, C., 2007. *A secular age*. Cambridge, Massachusetts: Harvard University Press.

The Archbishops Council, 2009. *Writing role descriptions and person specifications*. Accessed August 9, 2013. [www.churchofengland.org/media/56754/guidance on writing role descriptions.doc](http://www.churchofengland.org/media/56754/guidance%20on%20writing%20role%20descriptions.doc).

The Retreat Association, n.d. *Choosing a spiritual guide*. Accessed December 1, 2013. <http://www.retreats.org.uk/leaflets.html>.

Thiselton, A., 2009. *Hermeneutics: an introduction*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

Tovey, P., 1993. *Communion outside the Eucharist*. Nottingham: Grove Books Ltd.

Tracy, D., 1988. *Blessed rage for order*. New York: Harper and Row.

Vanhoozer, K., 2005. *The drama of doctrine*. Louisville, Kentucky: Westminster John Knox Press.

Vine, W., 1981. *An expository dictionary of New Testament words*. Basingstoke: Marshall Morgan and Scott.

Watzlawick, P., Weakland, J. and Fisch, R., 1974. *Change: principles of problem formation and problem resolution*. New York: W. W. Norton and Company.

Weber, M., 1978. *Economy and society*. G. Roth and C. Wittich, eds. Berkeley, California: University of California Press.

Western, S., 2008. *Leadership: a critical text*. London: Sage Publications Ltd.

Woodhead, L., 2014. Not enough boots on the ground. In: L. Woodhead, M. Doney and D. Walker, eds., 2014. *How healthy is the C of E? The Church Times health check*. Norwich: Canterbury Press. Kindle edition: location 687-737.

YouGov, 2013. *Sunday Times survey results*. Accessed October, 10, 2013. http://d25d2506sfb94s.cloudfront.net/cumulus_uploads/document/j6bqjztt81/YG-Archive-Pol-Sunday-Times-results-280313.pdf.

Young, F., 1997. *Biblical exegesis and the formation of Christian culture*. Peabody, Massachusetts: Hendrickson Publishers.

Zizioulas, J., 1993. *Being as communion*. New York: St Vladimir's Seminary Press.

APPENDIX 1: ANALYSIS OF EXPLICIT REFERENCES TO LEADERSHIP ROLE AND TASKS IN CHURCH OF ENGLAND ORDINATION SERVICES IN *COMMON WORSHIP*²⁷⁰

Aspect of leadership		Deacon	Priest	Bishop
Liturgical role	Gather God's people to celebrate the sacraments			p.55
	Leadership of worship	Declarations: p.15	p.32; 37	p.61
	Preside at Eucharist		p.37	p.61, 67
	Preach word of God		p.37, 38	
	Ordain priests and deacons			p.67
Missional role	Lead in mission			Introduction: p.55; Declarations: p.62
	Lead in proclamation of gospel		p.32, 38	p.61, 62
	'Seek out the lost and lead them home'		p.37	p.61
	Absolve		p. 43	Declarations: p.61
	Baptise and confirm		p.37	p.61

²⁷⁰ Table 11 in Hartless, 2011.

Oversight role	Oversight		p. 32 Share with bishop: model of Good Shepherd	p.61 Share with presbyters
	In charge of people of God		p.38; 43	p.61
	Govern God's people			p.63, 67, 76
	Exercise authority	p. 22 in teaching word of God		p.63, 67
	Admonish		p.37	p.61 'minister discipline'
	Discern gifts		p.37	p.61
Other	Lead by example	p.16	p.38	[implicit]

APPENDIX 2A: HOUSE OF BISHOPS LEARNING OUTCOMES IN CURACY: INCUMBENT FOCUS CURATES

Vocation and Ministry within the Church of England

Learning outcome
VM1 To be able to give an account of your vocation to ministry and mission and your readiness to exercise ordained ministry within the church of God.
VM2 To demonstrate a readiness to exercise oversight and leadership.
VM3 To demonstrate skills required for leadership and supervision of others by being able to show sophisticated skills as an effective reflective practitioner.
VM4 To demonstrate working understanding of legal and canonical responsibilities which includes others who have oversight and responsibility.
VM5 To show competence in administrative responsibility for those who have oversight and responsibilities.
VM6 To demonstrate skills in presiding in public worship in the congregation(s) in ways that foster rich corporate worship.
VM7 To demonstrate ability to take a leading role in working with other partners representing the church in public life and other institutions.
VM8 To work with other faith leaders where applicable.
VM9 To demonstrate the ability to work ecumenically.
VM10 To encourage ecumenical co-operation.

Spirituality

Learning outcome
S1 To demonstrate loving service in the church in personal discipleship.
S2 To demonstrate loving service in the church in diaconal and priestly ministry.
S3 To demonstrate loving service in the church in collaborative leadership.
S4 To demonstrate loving service in the church in the oversight of others.
S5 To demonstrate loving service in the church in faithful response to the leading of the Holy Spirit.
S6 To show evidence of a life and ministry formed, sustained and energised by trust in and dependence on the gifting and grace of God.

S7 To form and sustain a life of prayer that provides sustenance for the strains and joys of leadership.

Personality and Character

Learning outcome
PC1 To show insight, openness, maturity, integrity and stability in the pressure and change entailed in public ministry.
PC2 To be able to facilitate and enable change.
PC3 To engage with others to reflect with insight on a personal style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.
PC4 To exercise appropriate care of self through developing sustainable patterns of life and work and effective support networks.
PC5 To facilitate the appropriate care of colleagues.

Relationships

Learning outcome
R1 To form and sustain relationships across a wide range of people in general, marked by integrity, empathy, respect, honesty and insight.
R2 To show skill and sensitivity in resolving issues of conflict.
R3 To form and sustain relationships within the church community and encourage the formation of a corporate life in the presence of diversity within that community.
R4 To demonstrate good practice in a wide variety of pastoral and professional relationships.
R5 To demonstrate the ability to supervise others in the conduct of pastoral relationships.

Leadership and Collaboration

Learning outcome
LC1 To demonstrate ability to supervise and manage others, lay and ordained, in formal settings of training and practice.
LC2 To demonstrate effective collaborative leadership and the ability to exercise this in a position of responsibility.
LC3 To show an integration and integrity of authority and obedience, leadership and service that enables collaborative ministry to be exercised.
LC4 To exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others consistent with a position of authority.

Learning outcome
LC5 To show an integration and integrity of authority and obedience, leadership and service that empowers and enables others in their leadership and service.

Mission and Evangelism

Learning outcome
ME1 To demonstrate understanding of the imperatives of the gospel and the nature of contemporary society and skills in articulating and engaging in appropriate forms of mission in response to them.
ME2 To demonstrate an ability to lead and enable others in faithful witness and to foster mission shaped church.
ME3 To demonstrate understanding of the nature of contemporary society with different groups in the church and community.
ME4 To demonstrate an ability to nurture others in their faith development and to enable others to articulate the Gospel truths and participate in their proclamation.
ME5 To participate in and reflect on the mission of God.
ME6 To identify and engage in issues of mission and social justice in the context of ministry.

Faith and Quality of Mind

Learning outcome
FQ1 To be able to engage confidently with the Bible as skilled interpreter and communicator in relation to fundamental traditions of Christian thought.
FQ2 To demonstrate a readiness and openness for a ministry of oversight and vision, expressed in continued study, reflection, openness to new insights, maturity and physical self-care.
FQ3 To form and sustain a life of disciplined study and reflection that supports leadership.
FQ4 To give an account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of leadership and oversight of others.
FQ5 To interpret and use scripture across a wide range of settings, showing developed exegetical and hermeneutical skills, communicating an understanding of and engagement with Scripture in ways that enable others to learn and explore.
FQ6 To demonstrate continued and disciplined engagement with Christian beliefs and practices.
FQ7 To demonstrate as a skilled practitioner demonstrate ability to energise and enable creative theologically informed practice.

FQ8 To demonstrate ability to develop and sustain dialogue with representatives of other religious traditions.

APPENDIX 2B: HOUSE OF BISHOPS LEARNING OUTCOMES IN CURACY: ASSOCIATE (OR ASSISTANT) FOCUS CURATES

Vocation and Ministry within the Church of England

Learning outcomes
VM1 Be able to give an account of your vocation to ministry and mission and readiness to receive and exercise ordained ministry as a priest within the Church of God
VM2 Demonstrate competence in a broad range of skills and abilities needed to exercise public ministry and leadership of a local church. Demonstrate the ability to do this in relatively unsupervised settings. Show developed skills as an effective reflective practitioner.
VM3 Demonstrate working understanding of legal and canonical responsibilities of those in public ministry with supervised responsibilities.
VM4 Demonstrate administrative responsibilities of those with supervised responsibilities.
VM5 Demonstrate gifts for and proficiency in leading public worship and preaching, showing understanding of and good practice in liturgy and worship in a wide range of settings.
VM6 Demonstrate working understanding of the practices of Christian ministry in a range of public settings, agencies.
VM7 Working with other faith communities where possible.
VM8 Demonstrate engagement with ecumenical working relationships, especially with covenanting partners.
VM9 Demonstrate proficiency in the skills for leadership and supervision of others in a position of responsibility. Be able to show sophisticated skills as an effective reflective practitioner and the ability to develop these further.

Spirituality

Learning outcomes
S1 Demonstrate loving service in the Church, expressed in effective and collaborative leadership.
S2 Discipleship of Christ, and continued pilgrimage in faith in the Holy Spirit.
S3 Show evidence of a life and ministry formed, sustained and energised by trust in and dependence on the gifting and grace of God.
S4 Be rooted and growing in a life of prayer shaped faithfully within the expectations of public ministry, corporate and personal worship and devotion.

Personality and Character

Learning outcomes
PC1 Show insight, openness, maturity, integrity and stability in the pressure and change entailed in public ministry
PC2 Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability in response to a new context in ministry
PC3 Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks in the context of public ministry

Relationships

Learning outcomes
R1 Form and sustain relationships across a wide range of people in general... marked by integrity, empathy, respect, honesty and insight.
R2 Show skill and sensitivity in resolving conflict.
R3 Demonstrate good practice in a wide range of pastoral and professional relationships.

Leadership and Collaboration

Learning outcomes
LC 1 Demonstrate ability to supervise others in a limited range of roles and responsibilities.
LC2 Demonstrate effective collaborative leadership working effectively as a member of team, as an ordained person.
LC3 Demonstrate ability to use understanding of group dynamics to participate in and lead

Learning outcomes
groups and to reflect with insight on the use and abuse of power
LC4 Exercise appropriate accountability and responsibility in a new ministerial context.
LC5 Demonstrate appropriate use of authority in ways which enable and empower other in their mission and ministry, including colleagues.

Mission and Evangelism

Learning outcomes
ME1 Participate in and reflect on the mission of God, identifying and engaging in issues of mission and social justice in the context of ministry.
ME2 Demonstrate engagement in mission and evangelism in a range of contexts, particularly in the local community and in relation to the local church.
ME3 Demonstrate an ability to nurture others in their faith development.
ME4 Demonstrate ability to communicate gospel truth effectively in the context of ministry with different groups in church and community.

Faith and Quality of Mind

Learning outcomes
FQ1 Be able to engage confidently with the Bible as text and Scripture as skilled interpreters and communicators in relation to fundamental traditions of Christian thought.
FQ2 Form and sustain a life of disciplined study and reflection that sustains in leadership.
FQ3 Give an account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of ordained and public ministry.
FQ4 Interpret and use scripture across a wide range of settings, showing developed exegetical and hermeneutical skills, communicating an understanding and engagement with scripture in ways that enable others to learn and explore.
FQ5 Demonstrate continued and disciplined engagement with Christian beliefs and practices.
FQ6 Be skilled reflective practitioners, able to exercise wise and discerning judgement.
FQ7 Demonstrate growing awareness of and reflective engagement with beliefs, practices and spiritualities of other faith traditions.

APPENDIX 3: COMPARISON OF LEADERSHIP ROLE AND TASKS IN CHURCH OF ENGLAND *COMMON WORSHIP* SERVICE FOR THE ORDINATION OF PRIESTS, THE CANONS OF THE CHURCH OF ENGLAND, AND THE HOUSE OF BISHOPS LEARNING OUTCOMES IN CURACY

Aspect of leadership		Ordination of priests	Canons	House of Bishops Learning Outcomes for curacy ²⁷¹
Liturgical role	Leadership of worship	p.32; 37	B1.2; C24.1 (gather God's people to celebrate the sacraments)	VM ²⁷² 6: 'Demonstrate skills in presiding in public worship in the congregation(s) in ways that foster rich corporate worship'
	Presidency at the Eucharist	p.37	Provision of Holy Communion and preside C24.2	VM6

²⁷¹ For incumbent focus curates

²⁷² Numbering relates to the category within which each learning outcome is included: VM = Vocation and ministry; S = Spirituality; PC = Personality and character; R = Relationships; ME = Mission and Evangelism; LC = Leadership and collaboration; FQ = Faith and quality of mind.

	Absolve	p. 37; 43	B29	
	Preaching	p.37, 38	B18; C24.3	Implicit in FQ1 and FQ5 but not explicitly required
Missional role	Lead in proclamation of gospel	p.32, 38		M2: 'Demonstrate an ability to lead and enable others in faithful witness and to foster mission shaped churches.' ME4b: 'Enable others to articulate gospel truths and participate in their proclamation.'
	'Seek out the lost and lead them home'	p.37	Possibly implicit in C24.4	
	Initiation ²⁷³ and nurture	Baptise and nurture people in the faith p.37	B22; 24;26;27; Prepare people for confirmation: C24.5; Instruct: C24.4	ME4a: 'Demonstrate an ability to nurture others in their faith development.'
	Take leading role in working with extra-church partners			VM7: 'Demonstrate ability to take a leading role in working with other partners representing the church in public life and other institutions' (including other faith leaders: VM8)

²⁷³ Initiation may not be considered strictly as a leadership task; however it is a task limited to the ordained (except in special circumstances).

Oversight role	Oversight	p. 32 Share with bishop: model of Good Shepherd		FQ4: 'Give an account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of leadership and oversight of others.' VM2: 'a readiness to exercise oversight and leadership' ²⁷⁴
	In charge of people of God	p.38; 43		
	Admonish	p.37	B16 'Of notorious offenders not to be admitted to Holy Communion'	
	Lead collaboratively	Not explicit, but implied by mention of baptismal ecclesiology p.32 (much stronger in Scottish Episcopal Church ordinal)	Consult with PCC: C24.7	S1; S3; S4: 'Demonstrate loving service in the church).. in collaborative leadership; and oversight of others'; LC2: 'Demonstrate effective collaborative leadership and the ability to exercise this in a position of responsibility'; LC3: 'Show an integration and integrity of authority and obedience, leadership and service that enables the exercise

²⁷⁴ Interpreted in the Ministry Division's 'Commentary' grid as 'Understanding of the requirements of the role of Incumbent within the C of E, with particular reference to leadership and oversight.'

				of collaborative leadership.'
	Discern gifts	p.37		
	Enabling others to use their gifts	p.37		LC5: 'Showing an integration and integrity of authority and obedience, leadership and service that empowers and enables others in their leadership and service.'
	Supervision of others			R5: 'Demonstrate the ability to supervise others in the conduct of pastoral relationships'; LC1: 'Demonstrate ability to supervise and manage others, lay and ordained, in formal settings of training and practice.'
	Lead by example	p.38	C4.1; C26.2	Implicit in PC1?
	Leading change			PC2: 'Be able to facilitate and enable change'; R2: 'Show skill and sensitivity in resolving issues of conflict'
Other	Skills needed for leadership			VM3: 'Demonstrate proficiency in the skills needed to exercise leadership and supervision of others in a position of responsibility by being able to show sophisticated skills as an effective reflective practitioner and the capacity to develop these further' (again, is this 2 learning outcomes in one?); VM4: 'Demonstrate working understanding of legal and canonical responsibilities of those having oversight and

				responsibility'; VM5: 'Administrative responsibilities of those having oversight and responsibility;
	Spiritual disciplines		C26.1	S7: Form and sustain a life of prayer that provides sustenance for the strains and joys of leadership; PC3: 'Engage with others to reflect with insight on a personal style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.' LC4: 'Exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of authority'; FQ2: 'Demonstrate a readiness and openness for a ministry of oversight and vision, expressed in continued study, reflection, openness to new insights, maturity and physical self-care.'; FQ3: 'Form and sustain a life of disciplined study and reflection that sustains in leadership.'

APPENDIX 4: TABLE 2: CASSIAN'S SCHEMA OF THE EIGHT PRINCIPAL VICES AND THEIR TREATMENT

Vice	References (as well as <i>Conferences</i> 5)	Connections	Underlying cause and effects	Mode of operation (Conf.5.III;IV)	Remedy
Gluttony	<i>Institutes</i> 5;	First trial for the ascetic; linked to anger, envy and vainglory	Rooted in the physical body as food is essential to life	Bodily action	2-fold cure: a. abstinence, e.g. eating sensibly; secret fasting; b. Attentiveness, e.g. vigils; spiritual reading; compunction (<i>Conf.</i> 5.IV)
Fornication	<i>Institutes</i> 6		Mental images, imagination submission <i>Institutes</i> p.157	Bodily action	2-fold cure: a. abstinence, e.g. Solitude; bodily affliction; 'guard the eyes'; physical work b. Attentiveness, e.g. vigils; scriptural meditation; compunction (<i>Conf.</i> 5.IV) contrition; purified conscience; 'persevering prayer';

Avarice (love of money)	<i>Institutes 7</i>	Leads to lust; root of all evil (<i>Institutes 7.II</i> ; <i>Conf.5.VI</i>)	Incomplete understanding of renunciation; 'lukewarm love of God'	Externally motivated	Hard to heal (<i>Institutes 7.VI</i>)
Anger (and impatience – cf. <i>Institutes 6.III</i>)	<i>Institutes 8</i>	Gluttony	Needs totally uprooting, so not just wrath, but also angry thoughts are prevented (8.XX; XI; XII)	Externally motivated	Meditation; watchfulness; challenge by other believers; compunction (8.IX); never pray when angry (8.XXII)
Sadness (and suicidal despair: 9.IX)	<i>Institutes 9</i>	Can follow anger; impatience; affects work, worship, prayer and Bible study; relationships. Different to compunction (9.IX)	Damaging disease that eats away at the heart like woodworm in wood. Origin is within the heart (9.V;VI)	Internal origin	Meditation; watchfulness; challenge by other believers (9.XII; XIII)
Acedia (anxiety; avoidance of meditation and solitude- 10.II)	<i>Institutes 10</i>	Laziness which can easily infect others (10.VII); gluttony (10.VI); critical spirit (10.VII)	This spiritual disease is like a weapon that wounds the soul (10.IV)	Internal origin	Overcome by resistance not flight (10.XXV); St Paul in 1 Thess.4 heals this vice with affirmation followed by challenge, then rebuke, and finally, exclusion (10.VII).

Vainglory	<i>Institutes 11</i>	Linked to but different to pride (<i>superbia</i>); pride referred to in this book is <i>elatio</i> .	Causes 'battle wounds' in every aspect of life; 'deadly contagion'; subtle and hidden: works at spiritual level in people who aren't aware of the dangers it poses.(11.II; III)	Internal/ thought processes (Conf.5.VII)	Hard to heal (VII). 1. Don't do anything vain; 2. Take care over things we do well, so this disease doesn't 'steal in'; 3.Reject temptation to boast; 4. Avoid things only we can do, that would get us praise from others.
Pride	<i>Institutes 12</i>	Lucifer's downfall as illustration (12.IV); source of all the other vices, and destroyer of virtues (12.VI)	First and worst vice; results from not trusting God	Internal/ thought processes (Conf.5.VII)	Essential to acknowledge God as reason for any progress we make in the virtues (12.IX); fasting; vigils; prayer; contrition; compunction; discernment (12.XV; XVI; XXIX); poverty; simplicity; gentleness are needed to grow the opposite virtue of humility (12.XXXI)

APPENDIX 5: PENITENTIAL MATERIAL IN CHURCH OF ENGLAND LITURGY: A SUMMARY

The Book of Common Prayer (BCP) includes penitential material in both Morning and Evening Prayer and in Holy Communion, where the General Confession is normally used, followed by the Absolution. In the Baptism services, there is a renunciation of the world, the flesh and the devil. There is no penitential material in the Solemnization of Holy Matrimony liturgy or in the Confirmation service. The BCP service for the visitation of the sick, which would be unusual for clergy to use today, includes a considerable amount of penitential material, such as the *kyrie eleison*, a prayer that God will forgive iniquity, including generational sin; the examination of the sick person to ensure true repentance and forgiveness of others and the opportunity for the sick person to make a 'special confession of his sins, if he feels his conscience troubled with any weighty matter.' After this, the priest is to absolve the sick person, using the formula, 'I absolve thee'.

The BCP also has a Communion for use at the beginning of Lent and at other times. It is a short deeply penitential liturgy, drawing heavily on Biblical material relating to God's judgement of sinners. Again, it is extremely unlikely to find this being used, due to its condemnatory language.

All the Common Worship principal services²⁷⁵ include the requirement for an authorised confession and absolution, whilst other parts of the services sometimes reflect penitential seasons of the church's year. So for example, the Lenten (and pre-Lenten collects) tend to focus on prayer for freedom from sins, or help in avoiding temptation.

²⁷⁵ A Service of the Word; Morning and Evening Prayer on Sunday; and Holy Communion.

Each of the Common Worship rites of Christian initiation includes a penitential section. This is in line with the long standing tradition of the church which associates initiation with prior repentance. In the form for Holy Baptism, the Decision includes rejection of the devil; renunciation of evil and repentance from sin (The Archbishops' Council, 2006, p. 67). This is followed by the signing with the cross, an exhortation by the whole congregation to fight against 'sin, the world and the devil', and rather than an absolution, a prayer for deliverance 'from the powers of darkness.' The reason for this is made clear in the subsequent prayer over the water which asks that the water will be sanctified so that those who are baptised in it will be 'cleansed from sin' through the power of the Holy Spirit. It is through the sacrament of baptism that sins are forgiven and souls cured, not, on such occasions, by absolution (The Archbishops' Council, 2006, p. 67-69).

Three further rites which relate wholly to reconciliation and restoration are included in *Christian initiation*. The Introduction to *Christian Initiation* notes that the services of reconciliation and restoration have been included in this volume to enable the church 'to recognize the links between prayer for healing and forgiveness and the wider celebration in the Church of reconciliation and renewal in the gospel of Jesus Christ', and stresses that the theology of baptism underlies all the rites of initiation in the volume²⁷⁶ (p.11).

The first rite of reconciliation is intended as a service for corporate penitence, and may be used in one of the 2 penitential times of the church's year (Lent or Advent) in a local parish, or as a diocesan or deanery service (The Archbishops' Council, 2006, p. 228). The Gathering section of the rite includes the 'comfortable words' from the Book of Common Prayer (BCP) service of Holy Communion in modern

²⁷⁶ Much of the underlying theology in *Christian Initiation* is conveyed in the biblical imagery used, and as this is often prolific, (e.g. in the Prayer over the water of baptism, the creation of the world; the Exodus from Egypt; the baptism of Christ; the death of Christ and the resurrection are all mentioned in three paragraphs, The Archbishops' Council, 2006, p.69), it can be confusing and unclear for people attending the services. On the other hand, it may operate subliminally on the level of symbol, enabling participants to grasp something of the mystery and the reality of each of the rites.

language, followed by a Collect praying for God's forgiveness. The Liturgy of the Word offers a range of possible Bible readings (p. 256), all with a connection to penitence, reconciliation or restoration. Prayers of penitence and the absolution follow, with the prayers of penitence taking one of several different forms such as an extended form based on the Beatitudes (p.242-243), or a Biblical reflection on penitence, with specific verses followed by the *kyrie* form of confession (p. 248-251). This section of the rite is followed either by a short rite of thanksgiving for baptism or by the reading of the gospel. The service may then include Holy Communion,²⁷⁷ but if not, it concludes with the peace, introduced by words of reconciliation and the blessing, followed by a reconciliatory dismissal.

The second and third rites are intended as two different options for the reconciliation and restoration of a penitent. Both orders clearly expect only two participants in the service: the individual penitent and a priest. However, the Introductory Note explains that the even when 'celebrated privately', the reconciliation rite 'remains a corporate action of the Church, because sin affects the unity of the body.' Thus, absolution is a restorative act enabling the penitent to regain 'full fellowship in Christ' (The Archbishops' Council, 2006, p.266).

In Form One, the authority of the priest to absolve the penitent is clearly stated by the priest him or herself at the beginning of the rite,

'He has given power and commandment to his ministers, to declare and pronounce to his penitent people the absolution and remission of their sins.'

This is followed by the priest and the penitent saying the penitential verses from Psalm 51 together. Confession takes place next, with the option for the priest to offer counsel or prayer ministry if the penitent consents, which may include anointing with oil for spiritual, psychological, or physical healing (The Archbishops' Council, 2006, p.268, 271). Before the Absolution, the penitent makes an act of contrition, praying to avoid sin in future (p.277). The service ends with thanksgiving

²⁷⁷ At which point, the service then moves to one of the Common Worship Holy Communion rites.

for God's forgiveness, a blessing emphasising reconciliation, and the dismissal in which the priest affirms that God has 'put away' the penitent's sins. Finally the priest asks the penitent to, 'pray for me a sinner' (p.280). This is an equalising request, in contrast to the authoritative statement made by the priest at the beginning of the rite, which could be seen as undermining the effect of the whole service. However, the final request can also be seen as recognition of the mutual humanity of priest and penitent, each in need of God's grace.

Form Two is designed as 'an individual renewal of the baptismal covenant after sin' (p.281). It is intended for use with people who have drifted away from the community of faith but who now wish to be restored (Tovey, 2006, p. 11). The rite focuses on what was achieved in baptism, and the renewal of this state of grace, and is not as deeply penitential as Form One.

APPENDIX 6: SHIFTS IN THE MEANING OF THE TERM ‘CURE OF SOULS’

This appendix consists of a summary of the transmission and development of the notion of the cure of souls through the canons of the ecumenical councils to the canons of the medieval period.²⁷⁸

Both O'Neill and Kidder, in their respective historical surveys of the term 'cure of souls' limit their discussion almost entirely to a single usage of the phrase, that of confession and penance (O'Neill, 1951; Kidder, 2010). Their lack of recognition of the development of the meaning of the term over time is surprising, highlighting a *lacuna* in the literature that is of significance in that it relates to the lack of clarity in the present day understanding of the phrase.

Since the *Canons of the Church of England* (2011) is the key document which alludes to the technical meaning of the term,²⁷⁹ and since the present day canons are the long-term fruit of conciliar statements and canons from the 4th century onwards, the use of the term 'cure of souls' in the councils and canons of the church will now be explored.²⁸⁰

In canon law, the phrase '*cura animarum*' is not used in the canons of the First Ecumenical Council: Nicea I, 325; Second Ecumenical Council: Constantinople I, 381; Third Ecumenical Council: Ephesus, 431; Fourth Ecumenical Council: Chalcedon, 451; Council of Orange, 529; Fifth Ecumenical Council: Constantinople II, 553; Sixth

²⁷⁸ The 1604 canons in the Church of England, and more recent developments have not been considered but will doubtless be explored as post-doctoral research.

²⁷⁹ In particular in canon C24 (Church of England, 2011).

²⁸⁰ Since space in this thesis is restricted, the focus here is on shifts in the understanding of the term in the canons of the 7 ecumenical councils plus those of the Council *in Trullo*, together with the canons of Constantinople IV and the 4 Lateran councils. From the time of the Reformation, the focus will be on the development of the term in Church of England canon law, rather than on the usage of the term in Roman Catholic or Orthodox canon law.

Ecumenical Council: Constantinople III, 680-681; Seventh Ecumenical Council: Nicea II, 787; or the Eighth Ecumenical Council: Constantinople IV, 869-870 (Tanner, 1990)

Canon 2 of the Quinisext Council: the Council *in Trullo*, 692, affirming the eighty-five canons of the previous ecumenical councils, states that they 'should from this time forth remain firm and unshaken for the cure of souls and the healing of disorders' (*in Trullo*, 692), using the term *cura animarum* in the earlier sense of spiritual healing, which is related to confession and penance, and to preaching. It also states that this ministry is the work of those to whom the 'pastoral rule has been delivered'. This is the first hint in the conciliar documents that the *cura animarum* (at least in the sense of spiritual healing) is the prerogative of those who have responsibility for pastoring the ecclesial flock.

However, by the time of the first Lateran council (The Canons of the Ninth Ecumenical Council: Lateran I, 1123), the cure of souls is mentioned twice. Firstly, canon 4 legislates for the power of bestowal of the *cura animarum* to belong to the bishop. The canon states that this and the 'disposition of ecclesiastical property' by bishops are included in the 'sacred canons', but which canons this refers to is not clear.²⁸¹ As the cure of souls is in the gift of the bishop, and is related to ecclesiastical property, this implies a designated area of pastoral ministry being devolved to other clergy. It seems clear that the understanding of the term has broadened at some point between 692 and 1123, but this is not reflected in other conciliar documents within the period that have been examined for this thesis.

Lateran I also indirectly spells out what the Council understood the *cura animarum* to mean for those who were appointed to it: thus, canon 16 forbids monks from exercising the cure of souls, stating that monks are not to 'celebrate masses in public anywhere.' Nor are they to visit the sick, or to anoint the dying. Finally, they are prohibited 'from hearing confessions' (Tanner, 1990, p. 193). Clearly therefore, from this point onwards, such areas of ministry were to be restricted to

²⁸¹ It may of course be the 85 canons affirmed by the Council in Trullo.

priests/presbyters and bishops, and Canon 18282 specifies that ‘priests are to be appointed to parish churches by the bishops, to whom they shall answer for the care of souls’ (Tanner, 1990, p. 194). Preaching, the administration of baptism, and the catechism of children are not mentioned.

Lateran III Canon 3 states that clergy cannot be appointed to posts of dean, archdeacon and ‘others which have the *cura animarum* annexed’ or even to ‘the rule of parish churches’ until they are at least twenty-five years old, and have been approved as to their godly character and sound learning (The Canons of the Third Lateran Council, 1179), the latter still being a requirement of those to be ordained into the Church of England at the present time.²⁸³ Canon 5 requires bishops to provide financial support for clergy whom they ordain if they have not yet been provided with a title parish/ benefice, whilst Canon 13 forbids the holding of pluralities. Thus, by the time of the third Lateran Council (if not before), clergy are clearly being appointed to parish churches for which there is the means of support, and congregations over which they ‘rule’ or have the cure of souls.

By the time of the fourth Lateran Council in 1215, a further development had taken place. Canon 10 legislates for the provision of a team of preachers to assist overstretched bishops. They are to be appointed to teach the faithful ‘by word and example’, and their ministry of preaching is explicitly linked with that of ‘hearing confessions, imposing penances, and... other matters that pertain to the salvation of souls’ (The Canons of the Fourth Lateran Council, 1215; Tanner, 1990, p.240). By 1221, the order of the Dominicans had been set up to ensure that this canon was fulfilled in its entirety (Boyle, 1999). Although Canon 10 does not directly relate preaching, confessing and the cure of souls, the work of preaching was nonetheless intrinsically linked to the ministry of reconciliation which also belonged to the cure

²⁸² This canon has been omitted from some manuscripts (Tanner, 1990, p.194 n.3)

²⁸³ Canons C4; C6; C7; C10 (Church of England, 2011). As the minimum age for ordination is 23 years (C3), and as an archdeacon has to have been in holy orders for 6 years before appointment, the minimum age for an archdeacon today is 29 years of age. Canon C2 states that bishops have to be ‘at least 30 years of age.’

of souls (understood in the sense of responsibility for pastoral ministry), as noted above in Lateran I Canon 16. As has been shown earlier in this thesis, this linking of confession and preaching to the cure of souls is in line with the thinking of the 4th/5th century theologians Basil of Caesarea, Gregory Nazianzen and John Cassian.

Building on Canon 18 of Lateran III (Tanner, 1990, p.220), Canon 11 of Lateran IV legislates for the theological education of the clergy, especially those of limited means, and requires 'the metropolitan church to appoint a theologian to teach scripture to priests and others and especially to instruct them in matters which are recognized as pertaining to the cure of souls.'²⁸⁴ (Tanner, 1990, p.240). Canon 27 also stresses the importance of clergy training before ordination, since, 'To guide souls is a supreme art',²⁸⁵ and priests must be instructed 'in the divine services and the sacraments of the church, so that they may be able to celebrate them correctly.' Thus, educated and able ministers are envisaged as having the cure of souls, whether they are parochially based, or as part of a team of preachers/confessors sent out from cathedrals and monasteries to assist the bishop (Canon 10, Lateran 4), such as was the case for the newly formed religious order of the Dominicans.

Lateran IV also deals with ministry to those who are sick in soul (Canon 21) and body (22). In Canon 21, the penitent is to confess his/her sins to his/her own priest who has the power to absolve them. This priest is to 'be discerning and prudent, so that like a skilled doctor he may pour wine and oil over the wounds of the injured one' (Tanner, 1990, p. 245). Thus he is to carefully question the penitent about the nature of the offence(es), so as to be able to work out what kind of advice to give, and what kind of 'remedy to apply' in terms of penance. The seal of the confessional is firmly prescribed (Tanner, 1990, p.245). Canon 22 requires 'physicians of the body' to remind the sick to also call in 'physicians of the soul' to

²⁸⁴ The areas of ministry this covers are not listed in Canon 11.

²⁸⁵ The term 'guide souls', in Latin, '*regimen animarum*' is also translated 'government of souls' in Canon 26 of the 4th Lateran Council (Tanner, 1990, p.247, 248)

treat their spiritual ailments, and not to use treatments that might 'endanger' the soul of the sick person (Tanner, 1990, p.246).

By the end of the 13th century, then, the following aspects of the cure of souls had been articulated, even if they had not been formally stated together as aspects of the pastoral responsibilities of a beneficed clergyman appointed by the bishop: the holding of confessions and designating of penances; attendance on the sick and the dying to offer them spiritual counsel; presidency of sacramental worship; preaching, and evangelism.²⁸⁶ In addition, those who were appointed to the cure of souls were expected to be of tried and tested character, and to be well trained in the tasks of ministry. They were also expected to be studious in disposition. And they had to operate within the boundaries of the church (and parish) to which they were appointed.²⁸⁷

²⁸⁶ Whilst his work was not directly related to the development of particular canons, later in the 13th century, demonstrating his Dominican heritage, Aquinas argued that spiritual sickness needs to be rapidly dealt with by application of its remedy, confession (Question 6, Article 2 of his *Quaestiones quodlibetales*). In Question 7, Article 2, he refutes the notion that bishops and theologians who devote themselves to study rather than attending to the cure of souls are sinning. However, he also allows for the possibility that at times, such study should be put aside in order for attention to be given to the salvation of souls. Hence, as noted above, the ministry of evangelism was also linked to the cure of souls (Aquinas, 1256-1259).

²⁸⁷ See Canon 23 of Constantinople IV which prohibits clergy from performing 'any sacred function in churches to which they have not been appointed from the beginning' (Tanner, 1990, p.183).

APPENDIX 7: AN OVERVIEW OF THE DTHMIN AND SUBJECTS STUDIED WITHIN IT

Before I began the DThMin in 2007, the Director of the programme at that stage, Dr Luke Bretherton, informed me that I could either use the taught part of the programme to focus on a particular area of theology and ministry, using each essay I wrote to prepare for the Research Based Thesis (RBT) that I would write to complete the award, or that I could view the earlier part of the programme as a way of updating my knowledge of theology gained in pre-ordination training between 1990-1993, and not specialise until later when I decided on the focus for the RBT. As I was not clear at that time what I wanted to study for the RBT, and because I felt that areas of my theological understanding, such as Christian doctrine, were outdated and incomplete, despite having completed an MA in Adult education with theological reflection (Liverpool University) in 2003, and been a theological educator, teaching Biblical studies, pastoral care, and ecclesiology at HE levels 4-7 for some years, I decided to take the latter approach. On joining the DThMin programme, I was reassured to find that my lack of confidence in my theological knowledge was matched by that of others in my cohort, and we were able to learn from both the lecturers and one another as we each brought our various strengths and areas of knowledge, to the different parts of the programme.

Despite this decision, however, on looking back at my progress through the various parts of the DThMin, it is noteworthy that parts of the programme have influenced the eventual writing of the RBT, even if they have not contributed directly to the content. In the first place, several of the books I read during those early years have been formative in terms of the thinking I have done for the thesis. Furthermore, the empirical research I conducted for the MFS led directly to my looking more closely at Church leadership, as will be discussed further below.

At the start of the DThMin, we studied *Christian Doctrine*, with a memorable look at Bonhoeffer's Christology with Professor Ben Quash, and a clear and helpful overview of Trinitarian theology by Dr Paul Janz. Reading the set texts for this course, such as Zizioulas' *Being as Communion* (1993), encouraged me to read foundational Trinitarian patristic texts, such as Gregory of Nazianzen's five *Theological Orations* and Basil of Caesarea's *On the Holy Spirit*, which I had not studied in my initial pre-ordination theological education. Whilst not referred to extensively, these works informed the writing of my RBT thesis. I chose to do my first 5,000 word essay on *Is doctrine a resource for or an obstacle to the fostering of Christian faith today?* I analysed some of the ways that Christian doctrine is perceived as both an obstacle to the fostering of faith, and as a resource for different people in different contexts, for example, in terms of its role in apologetics and catechetics. I explored feminist views of doctrine as an obstacle to faith, as well as the claim of 'Ordinary theology' that the spectrum of orthodox and less orthodox Christian understandings can be seen in a positive sense as a means by which doctrines develop. As discussed in the thesis (p.117), Gregory of Nazianzus viewed heresy rather differently, seeing it as a spiritual sickness of the church, which needed to be 'cured' by correct teaching.

In that first module, we also studied *Moral theology and professional ethics*, and although I did not write an essay on the subject, I again engaged in a minor way with patristic sources by reading Augustine's *Contra mendacium*.

The third course that year was *Biblical studies*, for which I wrote an essay assessing the appropriateness and value of a social-scientific reading of 1 Corinthians with reference to particular texts. Perhaps if I had thought through at an early stage what subject I would eventually study for the RBT, I would have written an essay on a subject more closely related to ecclesial leadership. Alternately, in the light of the emphasis on the cure of souls in the thesis, a critical exploration of this theme in the Bible would have provided a useful foundation for the RBT. However, whilst not

directly relevant to the thesis, the study for this assignment allowed me to think through criteria for assessing the value of different hermeneutical approaches to Biblical texts, reminding me of the need for care when dealing with any ancient text.

In the assignment I wrote for the next course *Spirituality, Bible and preaching*, on whether or not the sermons of Meister Eckhart ‘work’ for us today, I analysed several of his sermons in terms of criteria that I developed to evaluate classic Christian spiritual texts, criteria that I used also in the RBT as I engaged with the reading of patristic texts. Thus, for example, I found that reading Gregory Nazianzus’ orations (especially Oration 14 *On the poor*), and parts of John Cassian’s *The Institutes* and *The Conferences* brought me into ‘the heart of contemplative experience’, enabling ‘transforming contact with what is enduring and essential in our religious tradition’ (Sheldrake, 1995, p. 172) as I learnt to pray through some of the challenges the texts posed to me as a Christian leader, especially in terms of dispositions such as compassion and humility.

The Eckhart essay also addressed the subject of apophatic spirituality, and I was interested to note instances of apophatism in some of my reading for the RBT, for example, in Gregory Nazianzus’ Oration 17.4. However, since the RBT was not on this area of spirituality, the examples were simply noted for further post-doctoral study.

The second module I studied for the DThMin began with *Education*. I wrote an essay for this course entitled ‘What are the theological principles underpinning Christian education?’ in which I explored the notion of *paideia*, including reading Augustine’s *On Christian Doctrine*; Clement of Alexandria’s *The Instructor*; and several works of Gregory of Nyssa including the *Ascetical works: On the Christian mode of life* and *On the Holy Spirit*. Whilst writing about Christian education, I was also drawing attention to the value of employing certain patristic writings to assist in

understanding the processes of Christian formation and sanctification, especially with respect to the emulation of virtues observed in the lives of teacher/ leaders. Thus, this essay and the reading which preceded it makes a direct connection with the RBT in that I was dealing with similar themes in the present research project.

The following course undertaken in the second module was *Cultural theology*. Whilst my essay was about understanding the embodied theology of the church's cultural practice of putting on nativity plays at Christmas, and therefore did not relate directly to the RBT, I began to read books and journal articles on the secularisation debate for both this course and the following one on *Sociology of religion*. These enlarged my understanding of the social context within which Church of England clergy operate today, and allowed me to compare and contrast the different context of previous generations of clergy, which I learnt about in the subsequent course which was on *Church History: Mission, Ministry and Clerical Identity, 1700-1900.* A particularly useful book recommended for this course that I refer to in my RBT was Russell's *The clerical profession*.

The final assignment I did before my MFS was for the Research Methods course, and was entitled *Empirical research methods for the study of ministry* course. Essentially, the essay consisted of a research proposal for the MFS, and in it, I began to explore ways in which I intended to do empirical research on the theology of church leadership and ministry, which was relevant to a HE Level 5 Ecclesiology course for ordinands that I had begun to co-teach with a colleague eight years earlier.

Of all the DThMin work that I completed, I have drawn on the research that I did in my MFS the most extensively for the RBT. The subject was *The theology of leadership and the practice of ministry of curates in the Diocese of Oxford*, and involved exploring the biblical and other metaphors used by curates in constructing their theologies of ministerial leadership. The research showed that most of the

images used explicitly or implicitly by the curates who participated in the study appeared to correlate to their preferred spiritual tradition, and also influenced their practice of ministry directly or indirectly. However, the MFS also contributed to this thesis in four other ways.

Firstly, as part of the MFS, I analysed the use of language about ministry employed by the Church of England's ordinals in detail.²⁸⁸ From this, it was a short step to compare and contrast the ordinals' language about ministry with other key documents of the Church of England for my RBT.²⁸⁹ I now use the RBT Appendix 3 broader analysis in the courses for curates that I teach on leadership, and have further used it as part of a paper that I gave at a recent Oxford Bishop's Staff meeting.

Secondly, my MFS research showed that the curates viewed Christian ministerial leadership priorities as focused around the facilitation of change in one or more of three forms: transformative changes in individuals through evangelism, conversion and discipleship development; corporate, communal and structural church change; or visionary-missional extra-church societal transformation. In the thesis, I employ this framework for thinking about the tasks of church leadership.

Thirdly, the MFS further revealed that some of the curates were beginning to experience the conflicting nature of role expectations on them as church leaders, such that they recognised and articulated the tensions between offering pastoral ministry themselves and managing the activities of others engaged in such ministry, and between the latter and being involved in outward missional activities. Moreover, they were aware of the term 'cure of souls' used in relation to the work of ordained ministry, but were unclear as to its exact meaning. Recognising this led to my researching in more depth the confusions and challenges of ministry experienced by Church of England clergy, which was greatly helped by being given

²⁸⁸ Hartless, 2011, Table 11.

²⁸⁹ Appendix 3 of this thesis.

access to the Aveyard Report and to Morgan's 2011 report on *Self-Supporting Ministry in the Church of England*.

Lastly, the literature survey conducted at the start of the MFS fed directly into the RBT since the subject of ecclesial leadership was common to both. Thus, in the MFS, I classified the literature that I had read on church leadership into four main categories:

1. Literature about Christian ministry (the different types of ministers, lay and ordained; vocation to ministry; ministerial formation; and the roles and tasks of ministry);
2. Literature about the sources for a theology of ministry (Scripture; church history; doctrine; liturgy – especially the ordinals; and experience, including literature about the leadership of Christians in secular workplaces; and ideological approaches);
3. Books and articles about models of leadership (metaphorical and operational) and
4. Styles of leadership (pastoral and missional).²⁹⁰

Following my MFS, I continued to read about Christian leadership and came across two books which seemed to me to link the MFS with the subject of the RBT. The first was Campbell, 1994 in which the author explores the development of leadership in the early church, including into the second and beginning of the third centuries. The second was Rapp, 2005 in which the role of the monk-bishop is explored, which led to my thinking about the influence of asceticism on the early expressions of ministry in the church.

Thus, my MFS underpins several aspects of the RBT, as well as helping me to formulate my research questions for the thesis.

²⁹⁰ Hartless, 2011, Appendices 2A and 2B and Appendix 1 of this thesis.